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CATALOGUE  
OF  
HEBREW MANUSCRIPTS.  
VOLUME I.

# בְּנֵיּוֹת בְּרִמָּה :

רְשִׁימָת

כְּתָבִי יָד שְׁפָנִי טָמֵנוֹן קְרִשָּׁ

בֵּית עֲקָד הַסְּפָרִים אֲשֶׁר לִמְדָרְשׁ הַחֲכָמָה

בְּקַאנְטָאַבְּרִינְגִּיאָ

(יכוננה עליון אמן)

מְלָאכָת צָעִיר הַצְּעִירִים

שְׁלָמָה בָּן מְאִיר

הַחָלֵק הַרְאָשׁוֹן הַוָּה

כָּל הַפְּרָק הַרְאָשׁוֹן וּבָוּ

סְפָרִי תּוֹרָה נְבִיאִים וּכְתּוֹבִים

וְהַפְּרָק הַשְׁנִי וּבָוּ

פְּרוֹשִׁים עַל הַסְּפָרִים הַאַלְּהָ

קַאנְטָאַבְּרִינְגִּיאָ

בֵּית הַדְּרָפָם אֲשֶׁר לִמְדָרְשׁ הַחֲכָמָה

שְׁנִת

וַיְהִי עַרְבָּה וַיְהִי בְּקָרָ

לְפָרֶט הַאַלְּגָה הַשְׁשִׁי

CATALOGUE  
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HEBREW MANUSCRIPTS  
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BY  
DR. S. M. SCHILLER-SZINESSY.

VOLUME I.

CONTAINING  
SECTION I. *THE HOLY SCRIPTURES.*  
SECTION II. *COMMENTARIES ON THE BIBLE.*

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TO

יום טוב ליפמן בר מנחם

LEOPOLD ZUNZ

(נדול מרבן שמאו)

THE PATRIARCH OF HEBREW LITERATURE

NOW ENTERED UPON HIS EIGHTY-SECOND YEAR

(ימים על ימי יוסיַף אל עליון)

IN GRATITUDE

FOR WHAT HAS BEEN LEARNED FROM HIS WRITINGS

THESE FIRSTFRUITS ARE DEDICATED

BY

THE AUTHOR

אמרו חכמיינו זכרם לברכה

הלוינד מחברו פרק אחד או הלכה אחת או דבר אחד או פסוק אחד או אפילו אות אחת

צריך לנаг בז כבורה

ואני שלמדתי נמק כמה דברים

על אחת כמה וכמה שצורך אני לנаг בז כבורה

## P R E F A C E.

THE preparation of a printed *Catalogue of the Hebrew Manuscripts in the University Library*, the first volume of which is now published, was entrusted to the present writer by order of the Library Syndicate, June 15, 1868. In accordance with the system of classification adopted in a brief List (of the collection as it then stood) which was approved by the Syndicate earlier in the same year, the descriptions of the Manuscripts are ranged under the following eight heads:

- I. Bible; text, with or without commentary.
- II. Commentaries on the Bible.
- III. Talmudic Literature.
- IV. Liturgy.
- V. Religious Philosophy.
- VI. Qabbalah.
- VII. Greek-Arabic Philosophy.
- VIII. Miscellaneous matters.

The present volume contains the descriptions of the Manuscripts which fall under the first two of these heads. At the end, it is proposed to subjoin a series of *Excursus*, one on each Section of the Catalogue, in which it will be found convenient to gather together at one view the results which it would be impracticable to bring out with the required clearness on each occasion as it arises. An historical account of the whole collection and its gradual formation, together with the necessary Tables and Indexes, will complete the work.

וְאֶרְדִּי יְהֹוָה יְעֹרֶל לְעַל כֵּן לֹא נִכְלָמָתִי

S.-S.

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December 31, 1875.

## CORRECTIONS.

ספר שאינו מוגה... אסור לשוחחו מושם שנאמר ואל תשכון באהילך עולה. בבל' כתובות י"ט :

Page 29, line 20, for **תהי תהא** read **תהי** or **תהי תהא**.

„ 37, „ 8, for Cod. 91 read Cod. 92.

„ 39, „ 28, and p. 45, line 14, read Gerosolomitano.

„ 42, „ 6 from below, read Enriquez.

„ 46, „ 14, for Bedarshi read, as the Latin name of Béziers is **Biterræ**, otherwise written **Biteris** or **Bederis** (בְּרִישׁ), the adjective being **Biterrensis** or **Bederensis** (בְּרִישׁ).

Page 50, line 10, read (Rashi, R. Salomo Isacides). The note on p. 238 ought to have stood here.

Page 50, line 17, for **must have been** read probably was.

„ 54, „ 11 from below, and p. 61, line 13 from below, for Haqqalir read **הקליר**. We have our doubts about the correctness of the common transliteration.

Page 56, line 5 from below, for **קוֹשִׁיא** read **פִּי** (פרק) **קוֹשִׁיא**.

„ 62, „ 20, for **read**, **וְתַחֲבֵרִי**.

„ „ „ 6 from below, for **לי'** **שִׁיחִיה**, i.e. **שִׁיחִיה**.

„ 63, „ 7. What is given here under (20) should not have been included among marginal additions, as the Table occupies three vacant pages of the volume.

Page 67, line 5 from below, omit points after **חַמְטָנוֹ**.

„ 69, „ 6 from below, omit comma after **Jahrbuch**.

„ 71, „ 6, omit points after **שָׁאַחֲרִי**.

„ 78, „ 1, read **Agadic**.

„ 79, „ 9 from below, for 21<sup>a</sup>—22<sup>b</sup> read 37<sup>a</sup>—38<sup>b</sup>. In the early Constantinople editions the sheets are numbered, not the leaves; so that leaf 36 of the volume bears at the foot the number **ד**. Hence our mistake. The volume was only for a few minutes in our hands.

Page 80, line 14 from below, for **FESTIVAL** read **FESTIVAL IN COMMEMORATION**.

„ 81, „ 14, for **DESTRUCTION** read **FAST IN COMMEMORATION OF THE DESTRUCTION**.

Page 90, line 11, for **Cabbalah** read **Qabbalah**.

„ „ „ 5 from below, for Add. 518, leaf 76<sup>a</sup> read Add. 518, leaf 46<sup>a</sup>, Add. 1015. 2, leaf 48<sup>a</sup>.

Page 92, line 4. This is not clearly expressed. Transpose and read ... the famous poem said to have been addressed by R. Yehudah b. Shemuel Hallevi in a dream to Ibn 'Ezra.

Page 103, line 6, read **Abigedor**.

„ 111, „ 7 from below, for **clxix** read **cxlxi**.

„ 131, „ 13, for **lxxxii** read **lxvii**.

„ 162, „ 9 from below, for **בִּינֵינוּ** **בִּינֵינוּ** read **בִּינֵינוּ**, and for **גִּצְאָה** **גִּצְאָה**.

„ 166, Note 1, read **Yerundi** (i.e. Gerundi, and not Girondi, &c. Later also in the same Note twice read **Gerundi**).

Page 177, Note 3, for 1507 read 1497.

„ 191, „ 1, line 5, for **תְּחִזָּה** read **תְּחִזָּה**.

„ 197, line 8 from below. The solution of the abbreviation **ח"ל** ought to have been printed thus: **רַעַתָּה תְּנִיתָה** **דִּוּקָה** **תְּנִינָה** (רַעַתָּה תְּנִיתָה or **דִּוּקָה** **תְּנִינָה**). Compare p. 225 of this Catalogue, Note 1.

CATALOGUE  
OF  
HEBREW MANUSCRIPTS.

I.

*THE HOLY SCRIPTURES.*

No. 1.

A roll of goat-skins, some of which are dyed brown, others red, 48 ft. 3 in.  $\times$  1 ft. 9 in.; 117 columns, 51 (the latest portion 50) lines; square character, oriental Sephardic hands, ranging from the xth century to the xvth.

[תורת משה]

The PENTATEUCH; defective.

THE roll as it now stands contains Gen. i. 1 to Exod. xxi. 25; Num. ix. 22 to xxvii. 18; and xxx. 9 to Deut. v. 11. It therefore consists of two principal portions (coll. 1—80 and 81—117), with large gaps after each. Five hands are to be distinguished:

- A. The original hand: coll. 51—66 and 71—80 in the first portion, and coll. 106—117 in the second.
- B. Supplementary to A: the last eleven lines of col. 53 (see below) in the first portion, and coll. 84—87, 92—99, and 103—105 in the second.
- C. Coll. 100—102 (one skin only) supplementary to B.
- D. Coll. 81—83 (one skin only) supplementary to B.
- E. Coll. 1—50 and 67—70 in the first portion supplementary to A; and coll. 88—91 in the second portion supplementary to B.

1. The remaining portions of the original roll (A) are written on brown skins, and contain Gen. xliv. 30 to Exod. ix. 10 (coll. 51—66); Exod. xii. 27 to xxi. 25 (coll. 71—80); Num. xxxii. 20 to Deut. v. 11 (coll. 106—117).

*Exodus* begins on col. 58, and *Deuteronomy* on col. 111. There is an interval of four lines between book and book, each commencing with a fresh column.

The very small portion of the original handwriting which has not been re-touched (see lines 1—7 on col. 115) gives the impression of belonging to the xth century, and of being the work of an Arabian Sephardi, who was a learned and skilful writer, though not a professional scribe (see *Excursus I.*). As in all copies intended for public use in the Synagogue, we find here neither verse-marks nor vowel-points nor accents. The בַּיה שְׁמוֹן הַיְלָה of בְּנֵי שְׁמֹן of בְּנֵי יִלְלָה are here found at the head of a column, and this part conforms in other respects also to the ordinary usages of modern Synagogue rolls, the following few points excepted:

- (1) There is no trace of the arched פָּה.
- (2) The scribe occasionally adopts a peculiar form of פָּה, resembling one פָּה within another, apparently in order to emphasize the words in which it occurs.
- (3) He writes the passage which precedes the Song of Moses and the children of Israel (הַבְּאִים &c.) in shorter lines, so as to bring that song into greater prominence (see MS. Add. 652, leaf 47<sup>a</sup>).
- (4) There are no traces of תְּנִינָה.

Another characteristic of this part must be mentioned, although it is not the work of the original scribe. The whole text presents a singularly spotted appearance, which is due to the fact that small portions of the dark surface of the skin have been removed with some sharp instrument, for the purpose of marking the text for reading. A single (or occasionally a double) point after a word indicates the close of a verse; one under a word signifies the half-verse (אַתְּ חַנְחָתָא). Other points are found over, others in the centre of certain letters, pointing in some cases to minor subdivisions of the verse, and in others to the stress to be laid on a word, so as distinctly to pronounce it. In this last case it most frequently occurs in הַיְלָה when coming after a weak letter or a וּ. The mark ∴ also occurs at the beginning of a line at intervals, indicating the subdivision of the weekly פָּרָשָׁה into smaller portions for the תְּנִינָה (see *Excurs. I.*). As there is no trace of this apparently Arabian practice, except in the earliest portion of the MS., it may be inferred that the marks were made while the original roll was still perfect and in use.

2. The portions of the text written by the earliest hand (B) which has supplied the defects of the original MS., are Gen. xlvi. 11 (אַתְּ חַנְחָתָא) — 15 (col. 53, lines 41—51); Num. xii. 8—xv. 28 (coll. 84—87); xviii. 21—xxv. 15 (coll. 92—99); xxx. 9—xxxii. 19 (coll. 103—105). The skins are very hard and of a reddish brown colour, and may be ascribed to the xiiith century.

The passage in Genesis is written on a piece of skin, which has been substituted for the original skin at the foot of col. 53. Even this piece has its interest as affording a proof that the skins written by this scribe in the latter part of the roll were written to supply the defects of the original, and were not portions of an independent roll. The usual פָּה of בְּנֵי שְׁמֹן (Num. xxiv. 5, בְּנֵי מִצְבָּה) occurs in the middle of a column instead of at the head; but there is reason to believe that the writers of this roll belonged to a school which observed a somewhat different rule (see *Excurs. I.*). The ordinary and the arched פָּה are used indifferently. There are no תְּנִינָה.

The peculiar **ב** is used which is found in A, D, and E. In other respects the writer conforms to ordinary rules; the majuscule ' occurs in **ינגד'** (Num. xiv. 17), and the pointed **נ** in **שְׁאָל** (Num. xxi. 30).

3. The next hand in point of age (C) is only found on one very soft brown skin, containing Num. xxv. 16—xxvii. 18 (coll. 100—102). The **נ** is arched wherever it is in conjunction with ' and there only; e.g. **יְהִלְאָל הַזְּרָחָה**, whilst **רְאִי**, &c. have the ordinary **נ** only. The majuscule **י** is found in **מִשְׁפְּטִין** (Num. xxvii. 5). There are no **תְּנִינִין**.

4. The next supply (D) also consists of only one very soft skin, dyed a deep red, and contains Num. ix. 22—xii. 7 (coll. 81—83). The peculiar **ב**, which is found in handwritings A, B, and E, occurs here in **קָנִין** (xi. 33). The usual inverted **נ** before and after x. 35—36 are here. The arched **נ** is not found, and there are no **תְּנִינִין**.

5. The latest portion of the MS. (handwriting E), which is also the largest of all, contains Gen. i. 1—xliv. 29 (coll. 1—50); Exod. ix. 11—xii. 26 (coll. 67—70); Num. xv. 29—xviii. 20 (coll. 88—91). It is beautifully written, on skins dyed a deep red, in a handwriting of the xiv—xvth century. The skins, which contain the passages in Exodus and Numbers, suffice to show that the parts in this handwriting are not fragments of a roll brought from another quarter, as has been sometimes supposed, but were written to supply the defects of the original (A) after they had once been supplied by a second hand (B). The supplement conforms to ordinary copies in the observance of the rules concerning the majuscules, minuscules, and the pointed words, but there are a few things which deserve special notice:

- (1) The arched **נ** occurs throughout.
- (2) The same emphatic **ב** is found here, which is noticed above. For the same reason we find **סְפִיר** (Gen. v. 1) with a majuscule **ב**, and **אָז** (Exod. xi. 8) written with a majuscule **ז**.
- (3) The **נ** in **דָּבָר** (Gen. iii. 24) is written backwards (see *Excurs. I.*).
- (4) The **ל** sometimes has a peculiar hook attached to the upper limb; the heads of all other letters throughout have a stroke on the extreme left.
- (5) A somewhat wider space than is usually left between word and word, indicates the close of a verse.
- (6) The **פְּרִישׁוֹת בְּחִמּוֹת** never begin on a fresh line, but invariably, after a gap, on the same line as the end of the preceding **פְּרִישָׁה**.
- (7) The **תְּנִינִין** are only found on three skins (coll. 19—22, 23—25, 47—50); but here they are placed not only over the letters **יְ** but also over **כְּ**, which, it may be observed, are the remaining letters of **כְּנַצְּבָה** not included in **יְ** (see *Excurs. I.*).

All parts of the roll, so far as we now have it, whether original or supplied, agree in this, that every column begins with a fresh verse, except of course where the **נ** of **בִּרְכָּה שְׁמָנָה** occurs, Exod. xiv. 28 (col. 74).

The following printed description is pasted on the back of the first skin: "This Manuscript on a Roll of Goat Skins dyed red, was found in

the Record Chest<sup>1</sup> of one of the Synagogues of the Black Jews, in the interior of Malayala in India, by the Rev. Claudio Buchanan, in the year 1806.<sup>2</sup> See Two Discourses... to which are added Christian Researches in Asia, by the Rev. Claudio Buchanan, D.D. (Cambridge, 1811, 8vo.), pp. 312—315. A supposition existed in the country that the roll was brought to India from Senna in Arabia. This is in a great measure confirmed by the fact that some rolls lately brought, it is said, from the same part of Arabia, are found to possess many of the most striking characteristics of the present one.

This roll has been described, the text fully collated, and some of its peculiarities noticed, by the Rev. Thomas Yeates, who was employed to draw up a list of the collection of MSS. brought from India by Dr Buchanan. We may refer to his printed work<sup>3</sup> for much minute information respecting it, and we need only notice that, among the various readings which he has collected, many, in the more ancient portions of the MS. especially, are due rather to the scribe who re-took the roll than to the original writers (e.g. שְׁרָה נְבָחָלָו Exod. xv. 15; וְקִרְבָּן Num. xvi. 5; שְׁרָה Num. xxvi. 46, &c.).

[Library-mark Oo. 1. 3; presented in 1809 by Dr Buchanan.]

## No. 2.

A roll of 80 goat-skins, some of which are dyed yellow, others brown, 116 ft. 10 in. × 1 ft. 10 $\frac{1}{2}$  in.; 241 columns, 47—54 lines<sup>4</sup>; square character, fine Sephardic hand of the xiiiith century.

### תּוֹרַת מֹשֶׁה

THE PENTATEUCH; defective, but made perfect.

*Genesis*, col. 1; *Exodus*, col. 56; *Leviticus*, col. 109; *Numbers*, col. 145; *Deuteronomy*, col. 196.

This roll, although conforming, on the whole, to the copies ordinarily used by the public reader in the Synagogue, has a few additional points worth noticing:

(1) The whole word בְּרִאָשִׁית is in majuscules and is so placed in connexion with the following word, as to suggest to the eye the reading בְּרִאָשׁוֹת בְּרִאָשָׁא אֱלֹהִים (see Excurs. I.).

(2) The שׁ of בֵּיהֶ שְׁמֹנוֹ in Lev. xvi. 7 and not that in 8, which is the one ordinarily placed at the head of a column.

(3) The ט in טוֹב (Exod. ii. 2), the צ in צְאֵן (Exod. xi. 8), the ס in יְהָם (Num. xiii. 30), and the נ in נְכָל (Deut. ii. 33) are majuscules, as are also all

<sup>1</sup> The receptacle for worn out or imperfect copies of the Bible, Prayer-books, &c.

<sup>2</sup> Collation of an Indian copy of the Hebrew Pentateuch... by Thomas Yeates, 4to. Cambridge, 1812.

<sup>3</sup> Most of the columns by the original hand have 49 lines. See Excurs. I.

the letters of חתכה (introductory to the Song of Miriam, Exod. xv. 20), whilst וְהַלְטָה (Lev. xi. 30) has no majuscule נ, and תְשִׁי (Deut. xxxii. 18) has no minuscule נ (see Excurs. I.).

(4) וְעַשְׂרֵה (Num. xxix. 15) has both the נ and the נ pointed (see MS Add. 465, leaf 46<sup>a</sup>).

(5) The arched נ is not to be met with here; that letter has, however, a perpendicular stroke on the extreme left of the upper part, as its exclusive characteristic.

(6) The rule of the תְנִינִי is carefully observed by the scribe of this MS.; they cease, as a system, at Deut. v. 17; after which they appear, however, occasionally, e.g. xxii. 11 (skin 74, col. 224)<sup>1</sup>, &c.

(7) The letters הַרְבָּק have a perpendicular line in the centre of the upper stroke (see Excurs. I.).

(8) Corrections are made, if of one or two words only, by inserting them above the line; and if of some extent, by writing them on a separate piece pasted over.

All that remains of the original portion of the MS. is a model of system, correctness and beauty. The defects, which have been supplied by five different hands (B, C, D, E, and F), are as follows:

Gen. vii. 11 (מַאֲוִיר) — xi. 9 (מִפְּצָצָה), skin 3, coll. 7—10. Supplied, coll. 7 and 10 by B, and 8 and 9 by C, so that the two hands are necessarily contemporary. They contain 47 lines to the column. Coll. 7—9 conform entirely to A; col. 10, however, does so on the first four lines and a half only, after which the נ has a stroke, while חַזְבָּק and שָׁעַטְנוֹגָן are without strokes and תְנִינִי respectively.

Exod. xxi. 28—xxiv. 11, skin 28, coll. 83—85, supplied by D, 62 lines to the column. It conforms here entirely to A.

Lev. xiii. 21 (מִזְבֵּחַ) — xiv. 23 (מִזְבֵּחַ), skin 41, coll. 123—125, supplied by E, 54 lines to the column. It conforms here entirely to A.

Num. xxi. 16 (מִזְבֵּחַ) — xxiii. 18 (מִזְבֵּחַ), skin 58, coll. 174—176, supplied by F, 47 lines to the column. It has no strokes (on נ excepted) and no תְנִינִי.

Num. xxxii. 2 (הַעֲדָה) — xxxvi. 12 (מִטְהָרָה), skins 63, 64, coll. 189—195, supplied by D, 62 and 63 lines to the column. It conforms entirely to A.

Deut. vii. 22 (מִפְנֵנִי) — x. 8 (בְּעֵת), skin 69, coll. 208—210, supplied by D, 58 lines to the column. Here (except on נ) no strokes are found, nor are there any תְנִינִי. It conforms to A as that is in this part.

Deut. xxviii. 20 (מִיעָלִילִים) — xxix. 10 (נִשְׁכָּבָד), skin 77, coll. 232—234, supplied by E, 52 lines to the column. It conforms to A, not as that is here, but in the greater part of the roll.

All these supplementary portions, though conforming, as must have been seen, for the most part to the rules observed by the original scribe, are very inferior specimens of handwriting. The parts supplied by D in

<sup>1</sup> This part seems to have been written as a specimen of calligraphy; it is of surpassing beauty and deserves to be called אֲשֶׁר שְׁוֹרִית as defined by המאושר שְׁבַתְּבִיט. See Excurs. I.

Numbers and Deuteronomy in particular teem with mistakes<sup>1</sup>. None of these supplements are later than the xvth century; and B and C are but little posterior to A.

This roll, is, on the whole, in a good state of preservation. There is no trace of its earlier history; it seems to have been procured for the University through Mr Yeates for the sum of a hundred pounds.

[Library-mark Add. 289; bought in 1812.]

### No. 3.

A fragment of a roll of goat-skins dyed a brownish yellow, 1 ft. 8 $\frac{1}{2}$  in.  $\times$  1 ft. 9 in.; 3 columns, 42 lines; square character, fine Sephardic handwriting of the xivth century.

[תורת משה]

THE PENTATEUCH; a fragment.

This is one פ' of a roll as used by the public reader in the Synagogue. The text reaches from *Genesis* xxxi. 16 (השׁ) to xxxiii. 3 (עב').

The whole copy probably conformed, a few points excepted, to an ordinary Synagogue roll. The נ is not arched but has, as have also the letters הָרְבָּקִי (see MS. Add. 333), a perpendicular stroke on the upper part, towards the left side. The letters שְׁעִטְנוּןִי have the תְּנִינִי.

This skin is, no doubt, a remnant saved from a fire, as will be seen from col. 2, and is also otherwise injured. But small fragment though it is, it gives ample testimony to the very great value the Pentateuch must have had, owing to its correctness and beauty.

[Library-mark Add. 860; presented in 1871 by the Librarian.]

### No. 4.

A fragment of a roll of goat-skins, dyed a pale yellow, 3 ft. 5 in.  $\times$  2 ft.  $\frac{1}{2}$  in.; 5 columns, 45 lines; square character, Sephardic handwriting of the xivth century.

[תורת משה]

THE PENTATEUCH; a fragment.

This is one פ' of a roll as used by the public reader in the Synagogue. The text reaches from *Exodus* xx. 7 (אלְהִים) to xxv. 22 (בָּשָׂר).

<sup>1</sup> E.g. Num. xxxiv. 25, וְלֹמַתָּה for לֹמַתָּה; Deut. vii. 25, where לְנָה is given twice; viii. 5, וַיַּיְמַת for וַיַּמַּת; ib. 9, חָזֵב for חָזַב; ib. 17, הַיִלְלָה for הַיִלְלָה; ix. 15, where באש is given twice and בע not once; x. 1, אֶל for אֶלְיָה; ib. 4, וְשָׁמַרְתָּם for וְשָׁמַרְתָּם; ib. 4, where הַלְלוּתָה is altogether omitted. Such can hardly be honoured with the name of various readings.

The whole copy probably conformed to an ordinary Synagogue roll, except that the **נ** is not arched and has not even the stroke so often found on it in lieu of the arch (see Excurs. I.). The **תנין** now to be found on the letters **שעטנויגץ** are the addition of a modern hand, to which is also due the re-touching of sundry letters and words.

The ink has run owing to the bad dressing of the skin, and the fragment is much stained and soiled.

[Library-mark, Add. 861; presented in 1871 by the Librarian.]

### No. 5.

A roll of 72 goat-skins, dyed a brownish yellow, 152 ft.  $4\frac{1}{2}$  in.  $\times$  2 ft.  $\frac{1}{2}$  in.; 267 columns, 46 lines<sup>1</sup>; square character, fine Sephardic hands of the xvth or xviith century.

#### תורת משה

#### THE PENTATEUCH.

*Genesis*, col. 1; *Exodus*, col. 67; *Leviticus*, col. 119; *Numbers*, col. 161; *Deuteronomy*, col. 217.

Three different hands, of which the first two are those of master and pupil, are distinguishable in this truly splendid MS.; viz.

1. The Master's hand: coll. 1—47 (part), 65—268.
2. The Pupil's hand: coll. 47 (part)—64.
3. The Corrector's hand: *passim*.

This roll conforms in almost all respects to the ordinary copies as used by the public reader in the Synagogue. There are, however, a few points worth being mentioned.

(1) The **נ**, as in MS. Add. 289 (see above), is merely provided with a stroke on the extreme left; in Gen. xlvi. 28 (**תנין**), and Exod. xxxii. 11 (**תנין**), however, it is arched (see Excurs. I.).

(2) The letters **חרבקי** have a perpendicular line, near the extreme left; but this rule is observed only where the **תנין** are found on **שעטנויגץ**. These break off for the first time with col. 100, and although they resume again, they cease to be attended to systematically.

(3) Gen. xxx. 42 (**רבבַּעטְנִי**), xxxiv. 31 (**הכזונִי**); Lev. xi. 30 (**וְהַלְמַדְתָּה**); Num. xiii. 30 (**תְּמִימָה**); Deut. xviii. 13 (**הַצּוֹרָה**), and xxxii. 4 (**הַצּוֹרָה**), have no majuscules. Exod. xi. 8, however, has a majuscule **שׁ** in **שׁעַטְנִי**. See Nos. 1 and 2 described above.

(4) The skins are connected with one another by the prescribed **תפירת נירין** (see Excurs. I.).

This copy was written for a private individual, as may be seen from the ungraceful **אל**, in the last word (see Excurs. I.). The first owner's

<sup>1</sup> Col. 61 has 47 lines.

name was probably that of דוד בן יוסוף אלפסי (יבוא שלום עלון) is found on the silver pointer (7), which, with the usual mantle, bells, &c., accompanies this MS. It was presented by the Jews of Morocco, as a tribute of gratitude, to James Finn, Esq., for services rendered to them by him, while English Consul at Jerusalem.

[Library-mark Add. 333; presented in 1867 by Mr Finn.]

### No. 6.

A roll of 82 white roe-skins, 125 ft. x 1 ft. 11 in.; 239 columns, 48—50 lines; square character, Chinese hand of the XVIIIth century.

[תורת משה]

### THE PENTATEUCH.

*Genesis*, col. 1; *Exodus*, col. 63; *Leviticus*, col. 114; *Numbers*, col. 148; *Deuteronomy*, col. 196.

The skins are numbered on the back, by the original hand.

The character, although very inelegant, is of considerable interest, as it is an imitation of an ancient character rarely to be met with.

The whole MS. is the work of one man, who, however, must have written it from mere dictation; otherwise we could not account for the frequent and grievous blunders he commits in interchanging נ with נ, נ with י, נ with מ, מ with ב, ב with ג, ג with פ, פ with נ &c.<sup>1</sup>

This roll is a great curiosity, not only in the points in which it deviates from, but also in those it conforms to, a MS. of the Pentateuch, as will be seen from the following statement:

(1) The ordinary rules concerning the interval between פ' and פ' are entirely disregarded, the disregard extending even to that between book and book.

(2) On the other hand great care is taken that every column (the 81st and 236th, on which are the ב and ו of ב' ב' ש' מ' naturally excepted) should commence with a fresh verse and that every column (the 1st, 62nd, 81st, 218th and 225th excepted) should also commence with a ו. (See Excurs. I.)

(3) ב' ב' ש' מ' are placed at the beginning of a column, but of these the ב' is ש' פ' מ' (Gen. xlix. 14), the ש' is ש' פ' מ' (Deut. xvi. 18), and the מ' is מ' צ' ש' ש' ב' (Deut. xxiii. 24).

<sup>1</sup> For instance: Gen. xviii. 26, תְּנָא; אָמֵץ, xxx. 26; Ex. xii. 18; Num. vii. 14; אָשָׁרָה; Gen. xix. 12, חָתָן; xlvi. 17, וְיִנְהַלֵּם; Gen. yi. 14, וְיִנְהַלֵּם, in which the נ is written for a מ, which itself was a mistake for a ב. A complete list of these interchanges will be found in the MS. notice of the present roll, preserved in the Library.

(4) No notice is taken of the rules concerning the majuscule and minuscule letters.

(5) Of the תִּבְרָה (תִּבְרָה) some are pointed and others not.

(6) Of the תִּבְרָה not the slightest trace is found.

(7) Several of the שְׁמוֹת הַקְדָּשָׁה שָׁאַנְם נִמְחָקָן (see Excurs. I.) are unceremoniously erased.

It is in an excellent state of preservation.

[Library-mark Add. 283; presented in 1853 by the London Society for promoting Christianity amongst the Jews<sup>1</sup>.]

### No. 7.

A strip of parchment, 3 $\frac{3}{4}$  in.  $\times$  3 $\frac{1}{4}$  in.; 22 lines; square character, fine Sephardic handwriting of the xv—xvith century.

#### [מִזְוֹה]

### A DOOR-PHYLACTERY.

This copy, which conforms, on most points, to a modern מִזְוֹה (see Excurs. I.), has an arched מ in מִזְוֹה only. In the other words, in which this letter occurs, it has the ordinary form with the addition of a perpendicular line on the upper stroke, towards the left.

כְּזֹו בְּמִזְכָּן כְּזֹו שׁ (see Excurs. VI.) is perfectly legible.

This copy is much stained, soiled and torn.

[Library-mark Add. 849, No. 1; found in 1871, lying in an old printed book.]

### No. 8.

A roll of 4 strips of parchment, 7 ft. 3 $\frac{3}{4}$  in.  $\times$  9 $\frac{1}{4}$  (to  $\frac{1}{2}$ ) in.; 14 columns, 28 lines; square character, Sephardic hand of the xv—xvith century.

#### [מְגַלְתָּה אַפְתָּר]

### THE BOOK OF ESTHER.

This copy, designed for the use of the public reader in the Synagogue on the festival of פּוֹרִים, contains:

(1) The three benedictions, which usually precede the reading of this book (column 1), and

(2) the text of the book itself (coll. 2—14).

<sup>1</sup> See the Bp. of Victoria's letter, Jewish Intelligence, xvii. (1851), p. 432, and J. Zedner in Frankel's Monatsschrift für Gesch. u. Wissensch. d. Judenth., ii. pp. 56—61.

Whilst agreeing on most points with an ordinary **מגלה**, this roll presents the following differences :

- (1) It has a verse-mark in the shape of a stroke or full stop.
- (2) The system of the **מגן**, although not entirely ignored, is not strictly adhered to, so that whilst the ' has them sometimes, the letters **שעטנונגין** are often without them.
- (3) Several words, originally forgotten, were afterwards inserted above the line.
- (4) The letters **ברוחמתה** are occasionally provided with a perpendicular line on the upper stroke (see Excurs. I.).

Although this MS. comes from Cochin, in India, it was, probably, written in Spain or Portugal prior to the expulsion (1492-97), and thence carried to India, where Dr Buchanan obtained it from the "Record Chest" attached to one of the Synagogues of the Black Jews. See Collation of an Indian copy of the Hebrew Pentateuch...also a Collation and Description of a MS. Roll of the Book of Esther<sup>1</sup>,...by Thomas Yeates, (4to. Cambridge, 1812), pp. 43-48, and this Catalogue, No. 1.

The condition of the MS. is, the first two columns excepted, where the ink has peeled off, tolerably good; the **תפירה**, however, is loose in some places and the cover is rather faded and torn. The roller, of polished walnut wood, is in good condition.

[Library-mark Oo. 1. 4; presented in 1809 by Dr Buchanan.]

### No. 9.

The last strip of a roll of parchment, 10 $\frac{2}{3}$  in.  $\times$  1 ft.  $\frac{1}{2}$  in.; 1 column, 22 lines; square character, German Ashkenazic handwriting of the xv—xvith century.

**מגלה אסתר**

THE BOOK OF ESTHER; a fragment.

This is a fragment of a copy of this Book as used by the public reader in the Synagogue. The text reaches from ix. 22 (**טוֹב לְעֹשֹׂת**) to x. 3 (the end).

The **תנין** are worn off, but their existence can be easily traced.

This and three other fragments (MSS. Add. 849, Nos. 3, 4, and 5) were probably in Prof. Larsow's collection, since they appear as No. 21 in Stargardt's Catalogue xciii. (Berlin, 1871), out of which they were bought for this Library.

[Library-mark Add. 849, No. 2; bought in 1871.]

<sup>1</sup> Most of the points given in this Catalogue have escaped Yeates' notice.

## No. 10.

A roll of 8 strips of parchment, 9 ft. 1 in.  $\times$  4 $\frac{3}{8}$  in.; 27 columns, the last of which is blank, 14—16 lines; square character, Sephardic hand of the XVII—XVIIIth century.

[**מגָּלָה אֲסָתָּה**]

## THE BOOK OF ESTHER.

This roll, probably intended for Synagogal use by a private individual only, exhibits the following peculiarities:

(1) The **נ** (except in **חַוָּר**, i. 6, where it is arched) is the ordinary one (see Excurs. I.).

(2) Words affected by a **קָרִי** or a **קִתְּרִי**, have over the so affected letters two points or strokes.

(3) The same is the case with respect to certain words, the first or last letters of which give the Most Holy Name, otherwise not to be found in this book (see Excurs. I.).

(4) Of the **מָנָגִין** not the smallest trace can be found here.

The description attached to this copy runs thus:—"This Manuscript was found in one of the Synagogues of the Black Jews of Cochin, in India, by the Rev. CLAUDIUS BUCHANAN, in the year 1806."

The condition of the MS. is good. The roller, made of common wood and painted yellow and red, is somewhat damaged.

[Library-mark Oo. 1. 5; presented in 1809 by Dr Buchanan.]

## No. 11.

A roll of 3 strips of parchment 4 ft. 3 $\frac{1}{4}$  in.  $\times$  10 $\frac{1}{4}$  in.; 12 columns, 35 lines; square character, fine Polish Ashkenazic handwriting of the XVII—XVIIIth century.

[**מגָּלָה אֲסָתָּה**]

## THE BOOK OF ESTHER.

This copy conforms in all respects to an ordinary roll as used by the public reader in the Synagogue on **פּוֹרִים** and is, a few corrections excepted, the work of one scribe.

It is one of the finest specimens of writing of the school to which it belongs.

The majuscule ח (in חור, i. 6) has an additional ornament; otherwise that letter is everywhere simply arched and the חננִ are executed in a style worthy of their name (crowns).

The MS. is torn in some places and more or less stained and soiled. The writing has, however, suffered but little.

[Library-mark, Add. 862; presented in 1871 by the Rev. William Bailey, of Jerusalem.]

### No. 12.

Parchment,  $10\frac{1}{4}$  in.  $\times 7\frac{3}{4}$  in.; 464 leaves, 4-sheet quires, 2 columns<sup>1</sup>, 32—34 lines; square character, the bare unpointed text in a fine Sephardic handwriting, dated 7 Adar 616<sup>2</sup>.

### [הتورה הנביאים והכתובים]

### THE BIBLE.

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Genesis*; 31<sup>b</sup>, *Exodus*; 56<sup>b</sup>, *Leviticus*; 73<sup>b</sup>, *Numbers*; 97<sup>a</sup>, *Deuteronomy*; 118<sup>a</sup>, *Joshua*; 133<sup>a</sup>, *Judges*; 146<sup>b</sup>, *Samuel* (165, 2 *Samuel*); 181<sup>a</sup>, *Kings* (199, 2 *Kings*); 216<sup>b</sup>, *Isaiah*; 241<sup>b</sup>, *Jeremiah*; 273<sup>a</sup>, *Ezekiel*; 300<sup>b</sup>, *Hosea*; 304<sup>a</sup>, *Joel*; 305<sup>b</sup>, *Amos*; 309<sup>a</sup>, *Obadiah*; 309<sup>a</sup>, *Jonah*; 310<sup>a</sup>, *Micah*; 312<sup>b</sup>, *Nahum*; 313<sup>b</sup>, *Habakkuk*; 314<sup>a</sup>, *Zephaniah*; 315<sup>b</sup>, *Haggai*; 316<sup>a</sup>, *Zechariah*; 320<sup>b</sup>, *Malachi*; 322<sup>a</sup>, *Psalms*; 360<sup>b</sup>, *Proverbs*; 373<sup>b</sup>, *Job*; 390<sup>b</sup>, *Ruth*; 392<sup>b</sup>, *Canticles*; 394<sup>a</sup>, *Ecclesiastes*; 398<sup>b</sup>, *Esther*; 403<sup>a</sup>, *Lamentations*; 405<sup>b</sup>, *Daniel*; 415<sup>a</sup>, *Ezra* (420<sup>b</sup>, *Nehemiah*); 428<sup>b</sup>, *Chronicles* (444<sup>a</sup>, 2 *Chronicles*); 463<sup>a</sup>, subscription and acrostic by the original scribe; 463<sup>b</sup>, blank; 464, blank, wanting.

In this volume, which, as a whole, is the growth of many centuries, 6 hands, of which the last only is Ashkenazic, are distinguishable; viz.

- (1) The scribe of the text,
- (2) The pointer and accentuator,
- (3) The writer of the *משרה*,

<sup>1</sup> The only exceptions are leaves 40<sup>a</sup> (part of the Song of Moses and the children of Israel, which is in אירוח על נבי לנבוי &c.); 135<sup>b</sup>—136<sup>a</sup> (Song of Deborah, which is in the same form); 324<sup>a</sup>—360<sup>a</sup> (the greater part of the Psalms); 361<sup>b</sup>—373<sup>b</sup> (the greater part of Proverbs); and 375<sup>a</sup>—390<sup>a</sup> (the greater part of Job); which are all arranged in hemistichs.

<sup>2</sup> According to Jahn's Tables, 7 Adar 4616 corresponds to 18 February 856 of the common era.

- (4) The scribe who executed the ornaments,
- (5) An occasional corrector, and
- (6) An owner who marked the chapters.

1. There is an interval of 3 lines between the various books, the only exceptions being *Habakkuk*, which is preceded by 2 lines only, but which commences on a new page; *Malachi*, which is preceded by almost 3 lines; the *Psalms*, which are preceded by 7 lines, but which commence on a fresh column; *Canticles*, which is preceded by 2 lines only, but which commences on a fresh page; and *Lamentations*, which is preceded by almost 3 lines.

The vacant spaces are invariably filled up with part of the word on the next line and, should that not suffice, with the addition of a ' (see Excurs. I.). The text differs but little from that of the ordinary printed editions; but there are occasional variations in the arrangement of the **פרשיות**, **פתחות** ו**סתומות**, e.g. Gen. i. 6, 14, &c. Although knowing that the last verses but one in Isaiah, Malachi, Ecclesiastes and Lamentations have to be repeated, the scribe is apparently unacquainted with **תקק טמן**, but gives the commencement of these verses. To this scribe belong, besides the bare text, the verse-mark throughout, the mark **פרש** in the Pentateuch, the numbers to the Psalms (149, as cxiv. and cxv. here form one Psalm), the centre-mark (**חצ'י הספר**), wherever it is not part of the **מברת**, and the following subscription :

אני יעקב הלו סופר  
 חתמתי זה הספר  
 ז' לחדר י'ב' הוא אדר  
 באותיות וכותב הדר  
 שנות התזורה לציירה  
 חקק לבניין בית הבחירה  
  
 יוכני ה' להגות בו תדריה  
 ערב ובוקר רמשא וצפרה  
 קול מבשר ישמע מחרה  
 בקבוץ עמו שבעבר נהירה  
 השב הנזר והעטרה  
 לבית דוד חתפאה  
 ובית לוי לשיר זומרה  
 ישימו בהנים באפק קטורה

The text must have been executed in Palestine, although not at Jerusalem, as will be seen from בְּקִבּוֹעַ עַמְנוּ שָׁבָעָר נָהָרָה (comp. Josh. xxiv. 2, &c. and Is. vii. 20) on the one hand, and the utter silence regarding the Holy City on the other hand. (For further proofs that this Bible was for some time in Palestine see *Excurs. I.*)

Respecting the time at which it was written, one certainly hesitates at the first moment to accept as true the high age which is ascribed to it in the postscript; and yet a minute and careful examination of the MS. shows that the reasons which have hitherto been alleged are wholly insufficient to condemn it as a forgery. See Kennicott, *Dissertatio Generalis...ed. Bruns.* (8vo. Brunovici, 1783), pp. 374—376; Zunz, *Gesch. und Lit.* (8vo. Berlin, 1845), pp. 214—215; and *Excursus I.* to the present Catalogue, where the history of this MS. is fully investigated.

2. When the bare text of one scribe is provided with vowel-points, accents and emendations by another, there will necessarily be produced a source of various readings; a source of which, though important, but little notice has hitherto been taken in collating MSS. Viewed in this light, this copy, though it is far from being an absolute model of correctness, will prove to be of considerable importance (see for instance Zeph. ii. 3, where instead of תְּהִרּוֹ is תְּסִתּוֹ; which emendation was early effected by a finely executed erasure; it is not noticed by Kennicott). To the pointer, accentuator, &c., probably belong all the older קָרִי &c., the older few pieces of מסורת and a few marks of הַפְּטָרוֹת, all easily recognized by character and ink.

3. The real מסורת, which in its larger form occupies 2 lines on the upper and 3 lines on the lower margins, and in its lesser form the outer margin and the space between the columns, belongs to a third scribe. This מסורת, although it contains a few things (סְמִינִים simple or mnemonics) not to be found in the printed editions, is not of any great value, as in the first place they are very few indeed, and in the second place they are mostly incomplete (see *Excurs. I.*). To this writer belong the “candlesticks” which adorn the outer margin on pages 1—3 and 16 of every quire (the first quire has them on pages 2—7 and 16). These are said (by Kennicott) to contain מסורת; but such is only the case at the commencement (leaves 1<sup>b</sup>—3<sup>a</sup>, and even of these 2<sup>a</sup> already contains Ps. ciii. in addition) and from leaf 360<sup>b</sup> (*Proverbs*) onwards. Those of the greater part of the MS. have Psalms, the book of Psalms itself having pieces from *Chronicles* and *Ezra-Nehe-miah*. To this hand belong also some marks for הַפְּטָרוֹת, which are easily to be distinguished from those of the other scribes. This scribe has moreover marked the quires in the corner of the upper margin; they are 58 in number.

4. The scribe, who executed the ornamentation in gold and colours, has supplied also, at the commencement of the various books, the word סְפִיר (a fresh book), as is found on leaves 56<sup>b</sup>, 97<sup>b</sup>, 118<sup>a</sup>, 133<sup>a</sup>, 216<sup>b</sup>, 241<sup>b</sup>, 273<sup>a</sup>, 300<sup>b</sup>, 304<sup>a</sup>, 305<sup>b</sup>, 309<sup>a</sup> (twice), 310<sup>a</sup>, 312<sup>b</sup>, 314<sup>a</sup>, 315<sup>b</sup>, 316<sup>a</sup>, 320<sup>b</sup>, 373<sup>b</sup>, 390<sup>b</sup>, 394<sup>b</sup>, 398<sup>b</sup>,

405<sup>b</sup>, 415<sup>a</sup> and 428<sup>b</sup>, or the names of the books, as **שְׁמוֹאֵל** and **מֶלֶכִים**. The only books which have no ornament at the beginning, are Habakkuk, Psalms, Proverbs and Canticles, which, however, commence on a fresh column, and Lamentations, because its contents are not in harmony with ornamentation (see Excurs. I). To this scribe probably belong also various marks for **הַפְּטָרוֹת** in the respective passages of the prophets; and certain of the older emendations as well as a few pieces of **מִשְׁרָתָה** may also be assigned to him.

5. A fifth hand wrote some corrections which may occasionally be traced (see leaves 323<sup>a</sup>, 328<sup>b</sup>, &c.). This is no professional scribe but a learned owner. To him also some marks for **הַפְּטָרוֹת** belong. We must not omit to remark on this occasion, that the notices concerning the **הַפְּטָרוֹת** in this MS. are of the highest value, not merely because they form a link in the evidence concerning the time and place at which this MS. existed (as will be seen in Excurs. I.), but because certain passages of the Pentateuch, ordinarily not looked upon as distinct weekly **פָּרָשִׁיּוֹת**, are here specified as such, e. g. יְהִי (Exod. xxxii. 15). Compare leaf 50<sup>b</sup> with leaf 196<sup>a</sup>, &c.

6. An Ashkenazic hand (probably in France or Holland) has marked the Christian division of the Bible into books and chapters throughout. It is, no doubt, this hand, which re-toUCHed the MS. where the ink had peeled off, and it is also the same person who marked the correct positions of certain quires (formerly transposed and now set right) by such phrases as **ז. דָפִים נָנָךְ**, and **ח. דָפִים לְפָנֵיךְ**.

At the end of the volume is a parchment leaf which has apparently at one time preceded a copy of the "tables of the covenant" written within an ornamental coloured border, such as is frequently found in manuscripts of the xiiiith century and onwards. It was probably the work of the fourth of the scribes mentioned above. Following this are two paper fly-leaves with Library-marks, and a note on the age of the MS., signed 'Israel Lyons, Junr., 1753.'

The state of the MS. is, on the whole, extremely good, except the first leaf (which is slightly injured, though not in the text), and the margins, particularly the upper one, which are badly cut, so that few traces of the running titles are left.

This MS. is Cod. 89 in Kennicott's list. It was collated by him, but he has certainly amplified the number of the various readings to be found here. Full details of the contents of the margins will be found in the MS. notice preserved in the Library. The MS. was collated in 1870 by Dr Ginsburg for his projected edition.

This volume, a truly royal gift, was presented to the University by King George I., with the rest of Bp. Moore's collection. In the list of the Moore MSS. it is numbered 1006 (c. 15); from which it is apparent that it must have formed part of a choice collection of early MSS. procured from France shortly after 1697.

[Library-mark, Mm. 5. 27; presented in 1715.]

## No. 13.

Parchment, 13<sup>1</sup><sub>8</sub> in. x 11 in.; 246 leaves, 4-sheet quires, 3 columns<sup>1</sup>, 37 lines; square character, fine Sephardic handwriting of the XII—XIIIth century.

## [הتورה הנביאים והכתובים]

## THE BIBLE.

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Genesis*; 16<sup>a</sup>, *Exodus*; 28<sup>a</sup>, *Leviticus*; 36<sup>b</sup>, *Numbers*; 48<sup>a</sup>, *Deuteronomy*; 59<sup>a</sup>, *Joshua*; 66<sup>b</sup>, *Judges*; 74<sup>a</sup>, *Samuel* (83<sup>b</sup>, 2 *Samuel*); 92<sup>a</sup>, *Kings* (102<sup>a</sup>, 2 *Kings*); 112<sup>a</sup>, *Isaiah*; 125<sup>a</sup>, *Jeremiah*; 141<sup>b</sup>, *Ezekiel*; 156<sup>b</sup>, *Hosea*; 158<sup>a</sup>, *Joel*; 159<sup>a</sup>, *Amos*; 161<sup>a</sup>, *Obadiah*; 161<sup>a</sup>, *Jonah*; 161<sup>b</sup>, *Micah*; 162<sup>b</sup>, *Nahum*; 163<sup>a</sup>, *Habakkuk*; 163<sup>b</sup>, *Zephaniah*; 164<sup>a</sup>, *Haggai*; 165<sup>a</sup>, *Zechariah*; 167<sup>b</sup>, *Malachi*; 168<sup>a</sup>, *Chronicles* (177<sup>a</sup>, 2 *Chronicles*); 188<sup>b</sup>, *Psalms*; 209<sup>a</sup>, *Job*; 217<sup>a</sup>, *Proverbs*; 223<sup>b</sup>, *Ruth*; 224<sup>b</sup>, *Canticles*; 225<sup>b</sup>, *Ecclesiastes*; 228<sup>a</sup>, *Lamentations*; 229<sup>a</sup>, *Esther*; 231<sup>b</sup>, *Daniel*; 236<sup>b</sup>, *Ezra* (240<sup>a</sup>, *Nehemiah*); 245<sup>a</sup>, Table of the Christian division into books and chapters; 246<sup>b</sup>, blank.

Two principal hands are distinguishable in the text:

The first scribe, who wrote leaves 1<sup>b</sup>—168<sup>b</sup> (*Genesis*—1 *Chron.* ii. 48),

The second scribe, who wrote leaves 169<sup>a</sup>—244<sup>b</sup> (1 *Chron.* ii. 48—*Ezra-Nehemiah*).

There is an interval of 3 lines between the books of the Pentateuch, except that between Exodus and Leviticus there are 4 (see *Excurs. I.*). Between the Pentateuch and the Prophets 12 lines are left, and within the Former Prophets 3 lines between book and book. The Latter Prophets commence on a fresh leaf (after 14 lines), and the several books thereof have 4 lines. Within the 12 Minor Prophets, which in point of space are as one book (see *Excurs. I.*), 3 lines are left. The Hagiographa commence on a fresh column after 22 lines. Of these the Psalms and Job are preceded by 4 lines each, Proverbs commence on a fresh leaf after 2 lines, and the Five Rolls on a fresh column after 11 lines. Within the Rolls 4 lines are left between book and book, as is the case also between Esther and Daniel. Between this last and Ezra, which commences on a fresh column, 2 lines are left blank.

<sup>1</sup> The exceptions are leaves 58 (the Song of Moses), 188<sup>b</sup>—223<sup>a</sup> (the poetical books), which are in two columns and arranged in hemistichs, and 245<sup>a</sup>—246<sup>a</sup>, which are in six columns.

The vacant spaces are filled up by the two scribes naturally in two different ways, viz.: by the former in putting a מ, or part thereof, and occasionally ו, and by the latter in either taking part of the word on the next line, or in putting a Rabbinic נ (see Excurs I.). The text has vowel-points and accents; but the system of the former differs somewhat in the two different parts of the MS. Thus while in the earlier part the חתך פתח, even in the two ב (two ב, two ל, &c.), is but sparingly used, the latter part abounds with it. The sign of רפה, which is not found here in the absence of the דגש lenne, is found over letters where superficial grammatical knowledge might expect a דגש forte, and think the omission thereof a mere accident. The text is remarkably correct and the various readings are of considerable value.

ה מסורת, which occupies, in its larger form 2 lines on the upper and 3 lines on the lower margin, and in its lesser form the outer margin and the spaces between the columns, is the most complete yet discovered, unless in a special book thereon. There is very little of value in the printed editions which is not noticed here, while there is much here not to be found in them. Various readings are given here in the margins from the following sources: (1) מגנה (in the second part בספר מגנה or מגנה), 167; (2) פה, four; (3) ג, one; besides מסורת ס' נ' (these last mostly in the latter part). The margins are also rich in sopheric rules and literature (see Excurs. I.). It must be added that, as in the text, so also in the ה מסורת, the scribes of the earlier and later parts of the volume must have drawn from a similar (if not the same) source; as, except a slightly different spelling and a preponderance of the one codex over the other, they both quote the same standard copies, and give the same kind of mnemonics in Aramaic (סימנים בלאשון תרגום). These latter are of particularly great value here (see Excurs. I.). To the first scribe belong the plain mark פ' in the Pentateuch and the numbering of the first 21 quires, and to the second scribe the numbers to the Psalms (149<sup>1</sup>, as cxiv. and cxv. here form one Psalm).

Leaves 245°—246° are occupied by a Table of the Christian division of the several books of the Hebrew Bible, drawn up by R. Solomon b. Ismael, and written in mixed Rabbinic and current character (מישטח). If not copied by the same scribe as the latter part of the text (which seems not altogether impossible), it cannot well be later than the early part of the xvith century, or at least a hundred years before the date of R. Isaac Nathan, whose concordance, begun in 1437, is usually considered the first instance of the Jewish adoption of the Christian chapters for any purpose. The introduction shows that it was here used for the purpose of ready reference in the continually recurring controversies with the Christians.

Begins (leaf 245°):

אלו הן פרקי הגויים הנקראים קפיטולש של ארבעה ועשרים ספרים ושמות כל ספר וספר בלשונם והעתיקות מוספר שלחים שיוכל אדם להשיך להם

<sup>1</sup> It should also be mentioned that Ps. קי"ז (exvii. of the editions) here includes the first four verses of the following Psalm.

תשובה מהרה על שאלותם שם שואלים לנו בכל יום על ענן אמוניינו ותורתנו הקדושה ובמ>vיאום ראיות מפסוקי התורה הן מנביאים או מספרים אחרים ואומרים לנו ראה וקרה בפסוק פלוני שהוא בספר פלוני בכרך וכך קפיטולש מהספר ואין אנו יודעים מה הוא הקפיטולש ולהשיב להם מהרה תשובה לבן העתקתיהם פה.

ספר בראשית נקרא בלשונם *גִּינִישִׁי*

פרק ראשון בראשית ברא אלים

שני ויכלו השמים

Ends (leaf 246<sup>a</sup>):

לו ויקחו עם הארץ את יהואחן.

עוד יש להם ספר אחד נקרא *מִקְבִּישׁ* והוא מגלה אנטוכום.

נשלמו פרקי הנינים מכל ב"ד ספרים והעתיק אותם ר' שלמה בן איסמעאל מן הספרים שלהם כדי שיוכל אדם להשיב תשובה מהרה על כל שאלותם.

Some way down the page is the following note, partly obliterated, possibly in the same handwriting as the above table:

סכום פסוקי עשרים וארבעה שתי רבעה ו... אלף ושים ובעה מאות וארבעים ושבעה לא יתר לא פחות וסימן רכב אליהם רבעותים אלף שנין

But we have to notice, besides these principal writers, a few others who have left their mark on this MS.; viz.

The scribe who supplied the running titles to the various books on the upper margin. He still keeps to the original division, as may be seen from his treating Samuel &c. as one book. The writing may be attributed to the latter half of the xvith century.

His successor, however, of scarcely a hundred years later, adopts the Christian division and carries it systematically through. The work of this writer is easily discerned; it is mostly executed in red, or attention is drawn to it by a design in that colour. To him belong also the few pieces of ornamentation in red and gold which disfigure the original designs done in ink (leaves 2<sup>b</sup>, 4<sup>b</sup>, 11<sup>b</sup>, 58<sup>a</sup>, 58<sup>b</sup> and 59<sup>a</sup>).

To another scribe again (of the xvith century) is due the division of the Psalms into seven parts, for the purpose, no doubt, of reciting them in the course of the week (see *Excurs. I.*). This division and its purpose can only be guessed from the *אָבִן הָיו* placed at the end of Psalms xxi., xxxviii., lviii., lxxxix., and cxiv., the *ו* being probably omitted after lxxii., because that is the end of a book. To this writer belongs also on leaf 163<sup>a</sup>.

In what estimation this MS. was held for its correctness and its excellent, מסורה, may be seen from a description on a leaf of paper which formerly covered leaf 1<sup>a</sup>, but which now forms a fly-leaf at the beginning of the volume. It runs thus:

ספר ארבעה ועשרים כתוב בכתב יד בקלף דוכסוטום עם נקודות וטעמים ואותיות קטנות עם נדולות מעשה ידי אומן על יד סופר מהיר

ומובהק ובקי בסדר הפרשיות ובמספרות מסורה גדולה וקטנה כתובים סכיבות הנליונות כאשר יראה הרואה עם ציון הפרשיות פתוחות וסתומות ולא נודע הכותב אל מי מקודשים ישמת הקורא וייגל הכותב אמן :

This description, belonging to the xviii—xixth century, expresses great admiration indeed ; but the praise it bestows on the MS. is far from overstating its merits. On the contrary, they are understated; for the Table, which, though last in order, is by no means least in importance, is not mentioned.

The greater part of the MS. is much stained and soiled, and numerous leaves are more or less injured, particularly 1, 9—19, 33, 176, 192 and 246. The writing is also in some places scarcely legible, and the margins, which must have been of large dimensions (see leaves 229 and 244), are now considerably cut. Nevertheless one may safely assert that few Biblical MSS. extant are of such value.

This volume has not been used for any printed edition, but a full collation of the text &c. will be found in the MS. notice preserved in the Library. The **מיסרת** was collated in 1870 by Dr Ginsburg.

[Library-mark, Add. 465 ; bought in 1869 from H. Lipschütz of Cracow.]

#### No. 14.

Parchment, 7 in.  $\times$   $4\frac{7}{8}$  in. ; 288 leaves, 6-sheet quires, 2 columns<sup>1</sup>, 32 lines ; square character, fine Sephardic handwriting of the XIII—XIVth century.

[**התורה הנביאים והכתובים עם מורה הנבוכים**]

The BIBLE with the **מורה** of Rabbi Moses ben Maimon ; defective.

Leaf 1<sup>a</sup>, probably blank, wanting ; 1<sup>b</sup>, *Genesis* ; 37<sup>a</sup>, *Exodus* ; 68<sup>a</sup>, *Leviticus* ; 90<sup>a</sup>, *Numbers* ; 121<sup>b</sup>, *Deuteronomy* ; 149<sup>b</sup>, *Joshua* ; 169<sup>a</sup>, *Judges* ; 187<sup>b</sup>, *Samuel* (212<sup>a</sup>, 2 *Samuel*) ; 232<sup>a</sup>, *Kings* (256<sup>b</sup>, 2 *Kings*) ; 280—288 and all that followed wanting.

The interval of lines between the various books is unequal and seems chiefly to have been determined by the necessities of ornamentation. Thus while Exodus, Leviticus, Samuel and Kings are preceded by 5 lines, Numbers is by 4, Deuteronomy by 6 and Joshua by 1 line only. (As a defect oc-

<sup>1</sup> The only exceptions are leaves 47<sup>b</sup>—48<sup>a</sup> (part), which contain the Song of Moses and the children of Israel and the Song of Miriam ; 147<sup>a</sup>—148<sup>a</sup>, which contain the Song of Moses ; 172<sup>b</sup>, which contains the greater part of the Song of Deborah ; and 229<sup>b</sup>—230<sup>a</sup>, which contains the Song of David. The Song of Miriam is written over the whole page without metrical form, while that of Moses is in hemistichs ; all the others, however, are in *נבי לבנה* &c. (see *Excurs. I.*).

eurs immediately before Judges, we cannot say whether any, and if so, how many, lines were left before that book.) The scribe has left, however, independently of the above, at the commencement of each book, in accordance with the ordinary and non-Jewish custom of his time, a space of 3 or 4 lines for the insertion of ornamental initial letters. The subdivisions of the Pentateuch have 3-line, and the other books 4-line initials. Besides these the MS. has other ornaments of various kinds, as animals &c., illustrative of the events narrated in Holy Writ (leaf 4<sup>b</sup> an ark, 5<sup>b</sup> a dove, 6<sup>a</sup> a rainbow, &c.). These are more numerous in the Pentateuch, where they are chiefly placed at the commencement of the weekly **פרישות**. They are all executed either in gold or colours or in both together. The names of the weekly **פרישות** in the Pentateuch and of the several books in the Prophets are to be found in the outer corners of the upper margins. The **פטורות** are marked at the respective passages in the Prophets.

The vacant spaces at the end of a line are mostly filled up by one or more letters of the first word on the next line and occasionally by a **ו** (see *Excurs. I.*). The text, which is provided with vowel-points and accents, has now and then the sign of **רפה** over the **ב**, when quiescent, to prevent the insufficiently informed from pronouncing it (as **לאדרני** &c.). This copy can vie in correctness with the finest productions of the school to which it belongs.

The **מסורת**, which in its double form, although mixed up, is represented on the outer margin and on the space between the columns, is rather scanty, but nevertheless not without value. It has some of the Aramaic mnemonics, **סימנים בלשון תרגום** (see *Excurs. I.*); it has some rarer pieces of the ordinary **מסורת**, which are only to be found in the **מסורת** as a special book (compare the **אכלת ואכלת**, ed. Frensdorff, Hannover, 1864, 4°); it has some sopheric rules of great importance, throwing light on some difficult passages in the commentators on the **דעת** (**שלחן ערוך יורה דעה** (see *Excurs. I.*), and it quotes the standard codices **הילי ירושלמי, מגנה** and the **הילי** (the first several times, the second on leaf 97<sup>b</sup>, and the last on 132<sup>b</sup>).

The following leaves are either partially or totally wanting: 1—2 (all), 3 (part), 10 (almost all), 11 (all), 12 (part), 157, 159, 160 (all), 162, 163 (part), 165, 166, 168, 280—288 and all after these (totally). The defects caused thereby in the text are

*Genesis*: i. 1—iii. 7 (**עירמים בראשית**) and single words or letters in iii. 14—16, and iv. 24—v. 1; xvi. 5—xvii. 20 (**ויליד חמץ**) are almost gone, and xvii. 23—xix. 13 (**גדלה ונמל**) and 22, then a portion of 32—33; and finally xx. 4—6 (**כפי הגו**) are entirely gone, and

*Joshua*: x. 12—41 (**וთאר חשבון**); xii. 5—xv. 9 (**ואת יהוה**); xviii. 16 (**אפרים את יצח**); xxi. 6—xxii. 27 (**לבנינו את אשר**); xxiv. 3—33 (**על פנוי גוי**) the end of the book.

Where ordinarily the **מסורת** in its larger form is to be found, this copy has the **מורה הנבוכים** of Maimonides, according to Ibn Tibbon's translation. This occupies 3 lines on the upper and 4 lines on the lower margins and conforms, on the whole, to the printed editions. It reaches from i. to ii. 16, and is defective in various places, owing to the loss, either total or partial, of several leaves.

Begins (leaf 3<sup>a</sup>; ed. Sabionetta, 1553, leaf 8<sup>b</sup>):

בָּה מִתְכּוֹנֶת הַנְּשָׁמִים . . .

Breaks off (leaf 279<sup>b</sup>; ed. Sab., leaf 93<sup>b</sup>):

... בֶּן תְּחִיבָּה הַרְחָקָה יוֹתֵר נָזֹלָה מִמֶּנָּה . . .

An owner, of the xv—xvith century, has arbitrarily divided the whole Prophets for purposes of recitation in connexion with the weekly פְּרִשּׁוֹת מִשְׁפְּטִים of the Pentateuch. With the פְּרִשּׁה ends 2 Kings, with which the MS. breaks off; and from the fact that the owner just mentioned has written, at the end of the volume as it now stands, the words תְּרוּמָה דְּבָרֵי יְהוָה, we gather (1) a confirmation of what we suspected before (seeing that 2 Kings ended on the third leaf of a 6-sheet quire), that this volume is only the earlier portion of a whole Bible; and (2) that that Bible conformed to the rules of the Babylonian Talmud, that Jeremiah should succeed Kings (see Excurs. I.).

[Library-mark, Add. 468; bought in 1869 from H. Lipschütz.]

### No. 15.

Vellum, 10 in.  $\times$  7½ in.; 499 leaves, mostly 5-sheet quires, 3 columns<sup>1</sup>, 28 lines; square character, German Ashkenazic hand of the XIV—XVth century.

### הַתּוֹרָה הַנְּבִיאִים וְהַכּוֹנְבוּם

THE BIBLE, in three parts; defective.

I. PENTATEUCH AND PROPHETS: Leaf 1, blank, wanting; 2<sup>a</sup>, *Genesis*; 33<sup>b</sup>, *Exodus*; 59<sup>b</sup>, *Leviticus*; 78<sup>a</sup>, *Numbers*; 103<sup>b</sup>, *Deuteronomy*; 127<sup>a</sup>, *Joshua*; 144<sup>a</sup>, *Judges*; 160<sup>b</sup>, *Samuel* (182<sup>a</sup>, 2 *Samuel*); 199<sup>b</sup>, *Kings* (219<sup>b</sup>, 2 *Kings*); 239<sup>a</sup>, *Isaiah*; 266<sup>a</sup>, *Jeremiah*; 299<sup>b</sup>, *Ezekiel* (320 wanting); 328<sup>b</sup>, *Hosea*; 332<sup>b</sup>, *Joel*; 334<sup>a</sup>, *Amos*; 337<sup>a</sup>, *Obadiah*; 337<sup>b</sup>, *Jonah*; 338<sup>b</sup>, *Micah*; 340<sup>b</sup>, *Nahum*; 341<sup>b</sup>, *Habakkuk*; 342<sup>b</sup>, *Zephaniah*; 343<sup>b</sup>, *Haggai*; 344<sup>b</sup>, *Zechariah*; 349<sup>b</sup>, *Malachi*; 351<sup>b</sup>, Table of הַפְּרוּתָה (according to the Ashkenazic rite); 353, probably blank, wanting. The defect at leaf 320 is Ezek. xxxvi. 11 (כִּי אָנִי)—xxxvii. 17.

II. FIVE ROLLS: Leaf 354<sup>a</sup>, *Ruth*; 356<sup>a</sup>, *Canticles*; 358<sup>a</sup>, *Ecclesiastes*; 362<sup>b</sup>, *Lamentations*; 365<sup>b</sup>, *Esther*.

III. REST OF THE HAGIOGRAPHA: Leaf 370<sup>a</sup>, *Psalms*; 404<sup>a</sup>, *Proverbs*; 415<sup>b</sup>, *Job*; 429<sup>a</sup>, *Daniel*; 439<sup>b</sup>, *Ezra* (446<sup>a</sup>, *Nehemiah*); 455<sup>b</sup>, *Chronicles* (473<sup>a</sup>, 2 *Chronicles*); 491—499, wanting, that is, xxxii. 21 (פְּנִים) to the end.

<sup>1</sup> The only exceptions are leaves 42<sup>b</sup>—43<sup>a</sup> (the song of Moses and the children of Israel, the first half of which is in אַרְיָה &c., whilst the latter half is in the form of a chessboard); 124<sup>a</sup>—125<sup>b</sup> (the Song of Moses, which, although written in two columns, reads from column to column as hemistichs); 147 (Song of Deborah, in אַרְיָה &c.); 197<sup>b</sup>—198<sup>a</sup> (Song of David, in אַרְיָה &c.); and 369<sup>b</sup> (containing the end of the book of Esther, and which is written in a single column).

Three hands are distinguishable in this MS.:

- (1) The writer of the text;
- (2) The pointer, accentuator, &c., possibly a son or grandson of the original copyist;
- (3) The writer of the **מיסרת**.

I. There is an entire want of system respecting the interval between the various books, the scribe's principal aim seemingly being to commence every book (and in the Pentateuch every weekly **פרשה**) with a large initial word. In the larger divisions these initial words are of larger dimensions; some of them, however, have never been executed. The scribe has a few peculiarities which are well worth recording. (1) To fill up vacant spaces he uses the following expedients: he either dilates a letter in the usual way, or he dilates it in an ornamental style (ל, 96<sup>a</sup>; מ, 149<sup>b</sup> &c.); or he takes a letter or more from the word on the next line; or finally, he puts one ' or more or a ה in Rabbinic character (see Excurs. I.). (2) The final letters rarely reach below the line. To this scribe belong also: (1) The word **הפטרה**, attached to the respective passages in the Prophets, the fuller heading of which he does not trouble himself to specify, as he furnishes a special Table for that purpose. (2) The names, on the recto page, of the various books (the Pentateuch excepted), which are by him separately paged. (3) The numbers to the Psalms (147, as xlii.—xlivi., lxx.—lxxi., and cxvii.—cxviii. here form single Psalms; see Excurs. I.)<sup>1</sup>. The text, particularly in the Pentateuch, is more correct than one would have expected from an Ashkenazic copy. The last page of the Pentateuch is arranged in an ornamental manner, and it closes with the following subscription by the original copyist, the first three words of which are almost erased (leaf 126<sup>a</sup>, col. 3): **אני הסופר משה בר אליעזר אשר כתבתי לעצמי ולרצוני השם (השם) יובני שיחיה לזרע זרע עדר עולם ברוך השם לעלום אשר הביאני עד הלום ויביאני הלאה לכתוב עשרים וארבע**.

II. This copy is provided with vowel-points and accents by another, though not much later, hand. Here also some peculiarities are worth noticing: (1) The **חטף** **קמץ** **חטוף**, **כָּל**, is formed as if it were a **כָּל**, **קמץ** **חטוף**. (2) The **קמץ** occurring under a **ג** is strictly placed under, and not within, it. (3) The **בְּנִדְכְּפָת**, when **שׁוֹא**, in a similar case, is mostly left out altogether. (4) The liquid, have a **רֵפָה** sign. To this scribe belong also: (1) the indication, at the respective **פרשיות** in the Pentateuch, of the page on which the prophetic portion is to be found, and (2) some of the amounts of verses contained in the **פרשיות** and books of the Pentateuch. At the end of the Pentateuch, on the upper margin, he has made the following entry in Rabbinic character: **אני לזר סימני הפטרה אצל פרשיותיהם**: **אליעזר** (that is **אליעזר**) is probably the son or grandson of the original copyist.

III. The **מיסרת**, mostly written in a mixed character (Rabbinic and cursive), is of some extent in the Pentateuch and the book of Esther, although

<sup>1</sup> The actual numbering does not extend beyond 144.

but rarely to be met with in the other books. The handwriting may be of the early part of the xvith century. The following authorities and standard codices are quoted:

- (1) ר' אושען;
- (2) the author of the פְּרָחָן;
- (3) קִמְחֵי;
- (4) p. מסורת המסתורה, מאיר שפְּרִירִין (probably משׁרְמָחָה) see R. Elia's Catalogue, p. 77;
- (5) (probably רְמַשָּׁה חֹזֶן, see ib. 76);
- (6) עַזְנִי הַקּוֹרָא;
- (7) ר' מאיר (possibly the same as No. 4);
- (8) מסורת יְרָחוֹ (probably the same as חָוּמֵשׁ יְרָחוֹ, see p. 78);
- (9) ספרי אַסְפְּמִיאָה (unquestionably Sephardic Bibles, and perhaps the מִזְוְגָה, the גָּדָר, &c., see No. 13 of this Catalogue);
- (10) ר' יְוָסָף הַנְּקָדוֹן or מסורת נְקָדוֹן (either ר' יְעָקָב נְקָדוֹן or ר' יְזָנָן) see 77; or מסורת תְּוָרָה, book VIII., where Maimonides, הלכות טהרה תורה, אַהֲבָה, in the הַגָּהָה to Leviticus, a disciple of R. Meir of Rothenburg mentions one of this name as the author of a tractatus;
- (11) the נְגִילָה (perhaps identical with the סְפָר תְּוָרָה corrected by בֶּן אָשֵׁר) which is supposed to be identical with the יְוָשָׁלָמִי, see, p. 17, and which is supposed to be identical with the מִשְׁנָה תְּוָרָה, as above; compare also Geiger's interesting article in the בְּרָם חָמָד ix. pp. 61, 62).

To this scribe belong also: (1) The titles of the Pentateuch (in the corner of the recto page); (2) the consecutive paging of the MS. (in the corner of the verso page); and (3) the greater portion of the specifications of numbers of verses at the end of the פְּרָשִׁיות and the books of the Pentateuch, &c.

Two owners' names are to be found:

זה הספר של הח' (ההכט) המ' (המובהק) כמ'הדר כבוד מורהנו: ה'ישמראנו רבבי יצחק שמעון הי' ויהיו (Ps. xli. 3).

On leaf 97<sup>a</sup> is the entry:  
 יצחק אלמידה ב'כ'ר (בן כבוד רבבי שלמה אלמידה נרו לא תכבה אכ'יר אמן נרו ליעף stands for ב'נ'לך ו'אע' where; כ'ן י'ה' רצ'ו ב'נ'לך ו'אע' ל'ק'ה for ל'ק'ה ב'רוּך (Is. xl. 29 with prefixed); and ול'אין אונם עצמה י'רבה לישועת קותי יי' (Gen. xlxx. 18).

The following leaves are damaged, the greater part of them having been cut on the lower margin for the sake of the vellum: 2, 4, 6, 7, 11, 17, 18, 28, 31, 36, 53, 56, 102, 106, 114, 115, 121—141, 158, 159, 191—193, 206—214, 257, 260—263, 294, 307—309, 314—326, 329, 331—339, 344, 355—370, 404, 405, 407, 409—446, 454—463, 470—476, 485—486.

[Library-mark, Add. 466; bought in 1869 from H. Lipschütz.]

<sup>1</sup> On the word יְרָחוֹ (1 Chron. ii. 34) the following remark is to be found on leaf 456<sup>a</sup>: לא נמצא בכל הקריאה 'הר' מותא' כי אם בשום ירחה ולולי כי עבר מצר' היה לא נקרא: שמו בן קמחי.

## No. 16.

Parchment,  $10\frac{5}{8}$  in.  $\times 8\frac{1}{2}$  in. ; 336 leaves, 4-sheet quires, 2 columns<sup>1</sup>, 26 lines ; square character, fine Sephardic handwriting of the XIII—XIVth century.

## [הتورה והכתובים]

## The PENTATEUCH and the HAGIOGRAPHA.

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Genesis*; 36<sup>b</sup>, *Exodus*; 67<sup>b</sup>, *Leviticus*; 89<sup>b</sup>, *Numbers*; 119<sup>b</sup>, *Deuteronomy*; 146<sup>b</sup>, blank; 147<sup>a</sup>, *Chronicles* (168<sup>a</sup>, 2 *Chronicles*); 195<sup>b</sup>, *Psalms*; 244<sup>b</sup>, *Job*; 265<sup>a</sup>, blank; 265<sup>b</sup>, *Proverbs*; 282<sup>b</sup>, *Ruth*; 285<sup>a</sup>, *Canticles*; 287<sup>b</sup>, *Ecclesiastes*; 293<sup>b</sup>, *Lamentations*; 297<sup>a</sup>, *Esther*; 303<sup>a</sup>, *Daniel*; 315<sup>b</sup>, *Ezra* (323<sup>b</sup>, *Nehemiah*); 335<sup>b</sup>, blank: 336, probably blank, wanting.

There is an interval of 3 lines between Genesis and Exodus and of 4 lines between the other books of the Pentateuch. The Hagiographa commence on a fresh leaf after more than 3 columns blank. The Psalms begin on a fresh column after 10 lines blank. (The separate books thereof have intervals of 2 lines, the second having 1 blank at the foot of the preceding page; and there are single blank lines between the several alphabetic divisions of Ps. cxix. The number and divisions are as in the modern editions; but the marks have been forgotten in viii., mistaken in xxxii., forgotten in liii., mistaken in liv., forgotten in lvi. and lxy., mistaken in lxxxiv., and forgotten in cix. and cxix.) Between the Psalms and Job 5 lines are left, and between that and Proverbs a whole page. Seven lines, across the page, are left between Proverbs and Ruth, 5 lines between that and Canticles and Ecclesiastes; and 6 between that book and Lamentations (which has a blank line between most of the alphabetic divisions in chapter iii.). Three lines are left between Lamentations and Esther; 4 between that book and Daniel, and 12 between that and Ezra, which commences on a fresh column (see Excurs. I.).

The text is a model of beauty and correctness, and in strict accordance with the text, neglecting now and then the traditions of the Babylonian Talmud (see Excurs. I.). In the Pentateuch the MS. has on the margins, within an elaborate design in gold, a ב to mark the weekly פָּרָשָׁה, and, in gold or colour, a ס to mark the סִירְטָה according to the מסורת (see Excurs.

<sup>1</sup> The only exceptions are leaves 47<sup>a</sup> and 47<sup>b</sup> (part), which contain the song of Moses and the children of Israel, and which is written in אָרִיךְ עַל גְּבִירָה לְבִנָה &c. (see Excurs. I.); 143<sup>b</sup> or 145<sup>a</sup> (part), which contain the Song of Moses and which is metrically arranged; 158<sup>b</sup>—159<sup>a</sup>, which contain the Thanksgiving of David; and 195<sup>b</sup>—282<sup>a</sup>, which contain the three poetical books metrically arranged.

I.), whilst in the Psalms the numbers are given in ordinary ink. To fill up the vacant spaces, the scribe frequently inserts " , such being the upper part of a y; sometimes, however, the latter part of a n, and occasionally a portion of the first word of the next line (see Excurs. I.). The text has vowel-points and accents, the sign of over רפה, בנדכפת, when liquid, the same over n when quiescent, and now and then also over quiescent n, for two of this nature standing together only one sign being used.

The מסרת in its larger form occupies, as a rule, 2 lines on the upper and 3 lines on the lower margin; and in its lesser form, though not exclusively, the inner and outer margins and the space between the columns. The larger מסרת is sometimes exhibited in ornamental work, animals, &c., designed to illustrate events related in the text (for instance, leaf 2<sup>b</sup> a serpent, 13<sup>b</sup> a ram, 315<sup>b</sup> a lion, &c.). At the end of the weekly פירושות in the Pentateuch and at the end of all the separate books in the volume, the number of the verses contained therein is given, mnemonic signs, many of which are not extant in print, being added in the Pentateuch. Most of the books have also, at the proper places, the centre-mark (חצ'י הספר), the Pentateuch even having the mark תורה, and the Hagiographa (as one book) that of חכ'י הכהנים. Although here, as everywhere else, where it is subservient to purposes of ornamentation, the מסרת is far from being complete (see Excurs. I.), it is yet of especial value for the following reasons: (1) It records Aramaic mnemonics (וְסִ בְּרִגְגָן), some of which are not to be found in print or even in our MSS. (see Excurs. I.); (2) it records readings from three standard codices, the הילוי, the מגנה and the יפה (see No. 13 of this Catalogue); and (3) it is particularly instructive in sopheric rules (see Excurs. I.).

Leaves 241—248 are by another and perhaps later hand; yet written according to the system of the whole MS.

Later hands have added a number of various readings of considerable importance, under the heading of נ"מ, and have provided the Pentateuch with the mark of the open and closed chapters (פרשיות פתוחות וסתומות) according to Maimonides (ל'הר"מ).

Several of the leaves (1—16, 64, 146, 156, 203, 229, 248, 273—281 and 284) are more or less damaged in the outer and lower margins; but the MS. is, on the whole, in very good condition.

The following owners have inscribed their names in this volume. Leaf 1<sup>a</sup>: (1) J. V. (Vita); (2) דוד אברהם חי; (3) Leone Vita; (4) Felice Vita; (5) יצחק שומאל (שמעאל?) חי; (6) יהודה חיים פברי; and, on a fly-leaf at the beginning, צבי ליפשיץ.

[Library-mark, Add. 652; bought in 1870 from Samuel Schönblum of Lemberg.]

### No. 17.

Parchment, 13<sup>3</sup><sub>4</sub> in. x 10<sup>1</sup><sub>4</sub> in.; 456 leaves, 4-sheet quires, 2 columns, 26—27 lines; square character, fine French Ashkenazic handwriting of the XIII—XIVth century.

[הتورה עם תרגום אונקלוס : חמיש המגילות : ההפטרות  
כמנוג האשכנזים : איוב ודברים הרעים שבירמיה]

**אונקלוס** ; The PENTATEUCH with the Aramaic paraphrase of the FIVE ROLLS ; the PROPHETIC PORTIONS according to the Ashkenazic rite ; JOB and certain passages in JEREMIAH ; defective.

Leaf 1, *Genesis*; 86<sup>a</sup>, *Exodus*; 160<sup>a</sup>, *Leviticus*; 212<sup>b</sup>, *Numbers*; 283<sup>b</sup>, *Deuteronomy*; 346<sup>a</sup>, *Canticles*; 349<sup>a</sup>, *Ruth*; 352<sup>a</sup>, *Lamentations*; 355<sup>a</sup>, *Ecclesiastes*; 361<sup>a</sup>, *Esther*; 367<sup>b</sup>, *Prophetic portions*; 420<sup>a</sup>, *Job*; 438<sup>b</sup>, *Jeremiah*.

The intervals between the various books are unequal ; but each of these has a large initial word. In the Pentateuch there is between the weekly פְּרִשְׁׁוֹת a line left with a פ and sometimes with פְּפְפְּ, which here stand simply for פְּרִשְׁׁה and not for פְּתִיחָה, as the ס never occurs, and the פְּתִיחָות וְסִתְמָחוֹת are not marked with letters. The vacant spaces are filled up with part of the word on the next line and occasionally with a Rabbinic נ (see Excurs. I.). The MS. has numerous designs of animals &c., which are chiefly found either at the end of quires or at the commencement of a book. Sometimes they are executed in matter of מסרת.

The text (with very few exceptions, which occur principally at the הפתורות and are pointed out there by the scribe, as on leaf 385<sup>a</sup>, between the columns) has vowel-points and accents. The קמץ חטוף is invariably given by חטף קמץ, except in the word כל ; and the letters בְּנֵדְכֶת when liquid have the sign of רפה.

The whole of this arrangement extends also to the חרגום, which follows every verse of the text in the Pentateuch. While the text offers, except positive mistakes, no various readings, the תרגום has some variants of value, in the hand of the original copyist, and not a few of even greater value by a later Sephardic hand, probably that of a learned owner. These latter are to be found on the outer margin and are in Rabbinic character. Unfortunately, they cease at leaf 84<sup>b</sup> (not quite the end of Genesis). It is worth noticing that there is no תרגום to the sacerdotal benediction (Num. vi. 24—26, see No. 19 of this Catalogue), while there is to Gen. xxxv. 22 (see Excurs. I.).

The principal מסרת which accompanies the whole MS. (except on a few pages where the defect is pointed out by the scribe, see leaves 382<sup>a</sup> and 402<sup>b</sup>), occupies, as usual, in its larger form the upper and lower margins and in its lesser form the outer margin and the space between the columns. It accompanies not only the various books which are in the volume but also the prophetic portions. As far as the matter goes, it would not be without value ; but serving as it does for ornamental purposes, it suffers from incompleteness.

The principal interest of this copy lies in the peculiarity of its composition. Not that this is the only, or even a rare, instance, seeing that

Kennicott's codices 191, 196, 212, 223, 371, 383, 489, 589, 593, 624 and 631, consist more or less of the same component parts. But it gives us the opportunity to notice here what had apparently not been noticed before: that this and similar volumes ought to be looked upon more in the light of service-books than actual parts of a Bible. They would thus seem to have an intermediate value, for critical purposes, between the text found in a Bible and that in an ordinary *Pentateuch* מ תורה | and the *Translations* תרגום are here for the lessons to be read out on the various Sabbaths (and their eves), festivals, &c. The same is the case with the *Five Rolls*, which are here given in the order in which they are read in annual course, on the five occasions, Passover, Pentecost, the 9th of Ab (the anniversary of the destruction of the Holy Temple), Tabernacles, and the feast of Purim. The *Prophetic portions* are, as will be easily seen, the twin lessons of those from the *Pentateuch*. But *Job* and certain parts of *Jeremiah* are for the 9th of Ab and for mourners on other days also. See תור אורה חיים (by Jacob b. Asher), chap. 554, where we read: *כל המצות הנוהגות באבל* (by Jacob b. Asher), chap. 554, where we read: *כל המצות הנוהגות באבל קורא הוא באיוב וברבטים הרעים שבירמיה . . . ובאשכנז* נוהגות בט באבל קורא הוא באיוב וברבטים הרעים שבירמיה . . . ובאשכנז נוהגו לקרות פרישת קרבו גוי לשמו אחריו שקראו דברים הרעים שבירמיה also. See נוהגו לקרות פרישת קרבו גוי לשמו אחריו שקראו דברים הרעים שבירמיה also and דעה טו (by Jacob b. Asher and Joseph b. Ephraim Caro), chap. 384.

The following leaves are wholly wanting: 1—16, 137—152, 157<sup>1</sup>, 450, 452, 453, 455 and all after 456; and the following leaves are more or less mutilated: 72, 302—303 (almost gone) and 368 (principally in the lower margin).

The MS. commences (leaf 17<sup>a</sup>, Gen. xi. 17):

מאות שנה . . .

and breaks finally off (leaf 456<sup>b</sup>, Jerem. xxiii. 28):

... הנכיה אשר אהו

אישתי לירבו איש די משה: On leaf 283<sup>b</sup>, is the following entry in Spagnol: קאנפלייש א' קון יעקב קאנפלייש מיהן די מירקאר א'ישטמאש מישות מירא ... The writer of this is not the same who wrote the marginal emendations of the תרגום, mentioned above.

[Library-mark, Add. 464; bought in 1869 from H. Lipschütz.]

## No. 18.

Parchment,  $7\frac{1}{8}$  in.  $\times$   $5\frac{1}{4}$  in.; 206 leaves, 4-sheet quires, 2 columns<sup>2</sup>, 28 lines; square character, fine Sephardic handwriting of the XIVth century.

<sup>1</sup> Leaf 157 has been supplied by a later hand. The תרגום is neither pointed nor accentuated, lacks the מסורת, and is otherwise inferior. It is numbered 157\*.

<sup>2</sup> The exceptions are leaves 46, 139<sup>b</sup>—140<sup>b</sup>, 152 and 159 containing the Song of Moses and the children of Israel, the Song of Moses, the Song of Deborah, and the Song of David respectively; and all of which are given in ארייח &c.

[התורה: הפטרות כמנהג הספרדים: חמיש המגילות]

The PENTATEUCH, the PROPHETIC PORTIONS according to the Sephardic rite, and the FIVE ROLLS, in three parts; defective.

I. GENESIS—EXODUS. Leaf 1<sup>a</sup>, *Genesis*; 36<sup>a</sup>—65<sup>b</sup>, *Exodus*; 66, probably blank, wanting.

II. LEVITICUS—DEUTERONOMY. Leaf 67<sup>a</sup>, *Leviticus*; 87<sup>b</sup>, *Numbers*; 116<sup>a</sup>—142<sup>a</sup>, *Deuteronomy*; 142<sup>b</sup>, probably blank, but 142 is wanting.

III. PROPHETIC PORTIONS—LAMENTATIONS. Leaf 143<sup>a</sup>, *Prophetic portions*; 187<sup>b</sup>, *Ruth*; 189<sup>b</sup>, *Canticles*; 192<sup>a</sup>, *Esther*; 198<sup>a</sup>, *Ecclesiastes*; 203<sup>a</sup>, *Lamentations*.

No system is observed in the intervals left between the books ; but the scribe has left a space varying from 5 to 8 lines (16 in the case of Genesis) at the beginning of each book. In Genesis and Leviticus, which begin separable portions of the MS., the initial word is given in gold within a coloured design ; in the other books of the Pentateuch the word סְפִיר (a fresh book) is found, as in No. 12 described above. The third separable portion commences with the word הַפְּתָרוֹת (the general superscription) and בָּאִישָׁת, in gold and colours, the headings of the several being alternately in red and blue. In the Rolls, except Lamentations, which is without ornament (see Excurs. I.), the headings are designs in red, into which, in the case of Canticles and Ecclesiastes, the initial word is worked in ink. In the Pentateuch the weekly פְּרִשְׁתּוֹת are distinguished in the margin by a small design with פָּרָשָׁה in colours. To fill up the vacant spaces the scribe either puts a ' (or two or even three), such being the upper part of a פָּרָשָׁה, or he puts the first letter or so of the word on the next line (see Excurs. I.). On the other hand when he has not ample room to finish a word on the line, he puts its last letter or two in the margin, but at a certain distance from the word to which it belongs (e.g. הַכְּבָא מִ).

בגנוכפת on רפה The MS. has vowel-points and accents, and the sign of מסורה when liquid. It also has a scanty supply of the מסורה in its lesser form, which in most cases does not go beyond the noting down of the קרי &c.

The following peculiarities of this MS. are worth noticing:

(1) The הפטורות of the feasts and fasts do not stand by themselves but are incorporated among those of the weekly פְּרִשּׁוֹת. Thus between those for צו and שְׁמִינִי the five for Passover are inserted; between those for בְּמִרְבָּר and נֵשֶׁא the two for Pentecost, and again between those for באב and דְּבָרִים the two for תשׁועה and the other fasts are given. From the piece left on leaf 183<sup>a</sup>, which is for שְׁמֹת תּוֹרָה, we see that the same system must have been observed respecting those for New Year, the Day of Atonement and Tabernacles.

(2) This rule is, however, not observed with respect to the **הפטרות** for

the Sabbaths of **חנוכה**, which are indeed neither given in the course of those for Genesis, nor even alluded to anywhere else throughout the MS.

(3) The **פרישות הפטרות** for the four **הפטרות**, that for the Sabbath and New Moon, and that for the Sabbath which is the eve of a New Moon, are given at the end.

(4) The **אתרי מות הפטרה** commences (leaf 162<sup>a</sup>) at Amos ix. 6.

(5) The arrangement of the **מגילות** is remarkable. They follow in the order of the yearly reading, only reversed, Pentecost, Passover, Purim, Tabernacles and 9 Ab; commencing with *Ruth* it would seem for the very purpose of closing with *Lamentations* (see *Excurs. I.*).

The leaves wanting are: 3 (Gen. iii. 17 to v. 16); 6 (Gen. ix. 9 to xi. 7); 142 (Deut. xxxiv. 11 to the end); 175—182 (Is. l. 4, in the **הפטרה** for **עקב** **שמחת תורה** **הפטרה** for **תורה** **הפטרה** to Josh. i. 1, in the **הפטרה** for **תורה** **הפטרה**).

פקדון ניחמי הנק' ר' שמואל פ...  
 At the foot of Leaf 1<sup>a</sup>, is written: ...  
 Another hand has noted the defect in the **הפטרות** and has supplied the missing matter in Genesis on two leaves of paper (numbered 3\* and 6\*) in an oriental Rabbinic character. At the end of the book another hand has written the following note: זה החוכש הקרייש שלמה אולאייא בכ"ר משה נ"ע  
 נוהו ערך לקהל קדוש קהיל קרייריד והקדישו לכברת נפש בנו ידיו היקר והמשכיל  
 משה תנצ'בה (תהייה נפשו צורחה בצרור החיים) והלקחו ומישיבו על מקומם במטה  
 The third abbreviation is an allusion to 1 Sam. xxv. 29, and the last stands either for ברכה מאת ה' or יבורך מן השמים (Ps. xxiv. 5). The word ד' קרייריד was first written over the פ.

[Library-mark, Add. 469; bought in 1869 from H. Lipschütz.]

### No. 19.

Parchment, 7<sup>5</sup><sub>8</sub> in. × 6<sup>1</sup><sub>4</sub> in.; 152 leaves<sup>1</sup>, 4-sheet quires, 19 lines; square character, Sephardic handwriting of the XII—XIIIth century.

### הتورה עם תרגום אונקלום [

The PENTATEUCH with the Aramaic paraphrase of אונקלום;  
 defective.

Leaf 1 of the first remaining quire and all that preceded, wanting; 2<sup>a</sup>, Numbers vi. 14; 94<sup>b</sup>, Deuteronomy.

<sup>1</sup> Only 19 quires remain out of the whole volume, and the numbering of the leaves only relates to these quires.

To judge from the only instance in our hands, the interval between the various books was determined by the designs the scribe wished to place there. Before Deuteronomy is a 6-line space exhibiting various animals, &c., all in ink. A small embellishment is also found on leaf 132<sup>a</sup>, for the פָּרָעָה (the weekly פָּרָשָׁה of רְאָה). To fill up the vacant spaces of the line the scribe uses chiefly a letter, or letters, from the first word on the next line, and now and then also a ט (see Excurs. I.), as on leaf 48<sup>b</sup>, &c.

The text has vowel-points and accents. The various readings, which are not a few, do not elevate themselves beyond what is commonly to be found in other MSS. of this class.

The תְּרִינּוּם, however, which follows the text verse by verse, and to which also the vowel-points and accents extend, is of great importance, as, in the considerable variants it exhibits, there are many which are superior to the ordinary readings in the printed editions. The sacerdotal benediction (Num. vi. 25—27) is without תְּרִינּוּם (see No. 17 of this Catalogue).

There are emendations both of the text and of the תְּרִינּוּם, either in square character or in Rabbinic, partly by the original copyist and partly by an owner. They are easily to be distinguished from one another.

Numerous leaves are stained, soiled, and torn; and the following are almost or entirely lost: leaf 1 of the first remaining quire and all that preceded it, that is all before קָרְבָּנִיה (Num. vi. 14 in the text to xi. 17 (x. 36 to 24 (xiii. 30 תְּרִינּוּם to xiv. 7 תְּרִינּוּם to xvi. 11 text to 23 text); 40 (xviii. 22 text to xviii. 32 תְּרִינּוּם); 146—151 (Deut. xvi. 12 text to xix. 10 תְּרִינּוּם), and all after 152<sup>a</sup>, which breaks off: (xx. 1 text).

On leaf 50<sup>a</sup>, occurs the name of דָּוד אַלְכָעַלִי; on 104<sup>b</sup> that of יַוְסָּף אַלְכָעַלִי; and on 94<sup>b</sup>, the names of אַכְרָהָם and שְׁלֹמֵה can be traced.

This MS. is not noticed by Kennicott; but a full account of the various readings, both in text and תְּרִינּוּם, will be found in the MS. notice of it preserved in the Library.

[Library-mark, Dd. 11. 26; added to the collection between 1657 and 1752.]

## No. 20.

Parchment, 15 in. × 12 in.; 121 and 72 leaves, mostly 4-sheet quires, 2 columns<sup>1</sup>, 28—31 lines; square character, French Ashkenazic handwriting of the XII—XIIIth century.

### [הֲנִבְיאִים וְהַנּוֹתְבִים]

The PROPHETS and HAGIOGRAPHA; defective in the middle.

<sup>1</sup> The exceptions are, Frag. I., leaves 21<sup>b</sup>—22<sup>a</sup> (Song of Deborah), and 74<sup>a</sup>—75<sup>a</sup> (Song of David), both of which are in אַיִלָּה &c.

FRAGMENT I. The first 16 quires of the original volume. Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Joshua*; 18<sup>b</sup>, *Judges*; 35<sup>a</sup>, *Samuel* (57<sup>b</sup>, 2 *Samuel*); 76<sup>b</sup>, *Kings* (100<sup>a</sup>, 2 *Kings*); 121<sup>b</sup>, *Jeremiah*, breaking off with פֵי יְגַע עַל, i. 9, as the end of the last remaining quire of this portion is wanting.

FRAGMENT II. The last 9 quires of the original volume. Leaves 1—4 of the first remaining quire of this portion are wanting; 5<sup>a</sup>, *Ezra* ii. 1 (12<sup>a</sup> *Nehemiah*); 23<sup>b</sup>, *Chronicles* (44<sup>a</sup>, 2 *Chronicles*); 71—72, probably blank, wanting.

From the fact that the Latter Prophets commence with *Jeremiah*, and that the Hagiographa end with *Chronicles*, it is clear that this MS. was written in conformity with the order recorded in the Talmud Babli, בָּבָא בְּתָרָא, 14<sup>b</sup>.

There is an interval of 3 (almost 4) lines after *Joshua*, and of 4 lines after *Judges*, *Samuel* and *Kings*. After *Ezra* (*Nehemiah*) there are 13 lines left to the foot of the page, so as to allow *Chronicles* to commence on the reverse of the leaf. The mode of commencing the books is worth notice. *Joshua* begins, as in a Sephardic MS. of the period, without any distinctive initial; while in all the other books the first word is made to occupy the centre of a line, but is in the ordinary character. The MS. thus affords an example of the gradual development from the simplicity of the Sephardic school to the large ornamental initials of the later Ashkenazic MSS. The vacant spaces at the end of lines are filled up with part of the word on the next line, and occasionally by a ' (see *Excurs. I.*). The MS. has vowel-points and accents. The letters בְּגַדְכַּת when liquid have the sign of רֶפֶה, חֶטֶף קְמִץ חַטּוֹף (except in כָּל) is always represented by a '.

So far goes the work of the original copyist, whose name appears to have been עַקְבָּן, and who is probably the ancestor of the Nathan who writes at the end of the volume: זה הכותבים ושמוננה נביאים של נחן בָּן עַקְבָּן סופר וצָל מאיברא. This abbreviation stands for זכר צדיק לברכה (Prov. x. 7). It may be mentioned that Kennicott's Cod. 50 was written in the year פֵי 1327 by one Jacob b. Nathan of Evreux (מאירברא), who was probably a descendant of the above.

The marginal notes (which is here confined to the קְרִי and similar notes) as well, as also a good many corrections, are due to another owner, Sarah the daughter of שמריה. This woman was probably then unmarried, as she has made the following note immediately underneath the above-mentioned entry:

זה הכותבים ושמוננה נביאים של שרה בת החבר שמריה וצ'ל

The running titles on the upper margin, the superscription at the commencement of some books, the pagination and the numbering of the Christian chapters, are due to another owner: ברוך בן מ... (leaves 112<sup>b</sup>, 113<sup>a</sup>, &c.), between whom and the two previous owners several centuries must have elapsed.

In the XVIII—XIXth century this MS. was owned by R. Moses Hirsch, ח'ן at Jassy (in Moldavia), whose son שלמה is mentioned (Frag. I., leaf 50<sup>a</sup>). This R. Moses, in the course of his travelling to the Holy Land, presented

it to a young man, Isaac, son of the physician Samuel Hallevi Ashkenazi (Frag. II., leaf 40<sup>b</sup>)<sup>1</sup>. The latter, although of Ashkenazic extraction, as his name indicates, was probably an Arabic-speaking Sephardic Jew, as will be seen from Frag. I., leaf 50<sup>a</sup>.

What we have of the MS. is in good condition.

[Library-mark, Add. 467; bought in 1869 from H. Lipschütz.]

## No. 21.

Parchment, 12 in. × 10 in.; 196 leaves, 3-sheet quires, 2 columns<sup>2</sup>, 19 lines; square character, fine Sephardic handwriting of the XIII—XIVth century.

### [נבאים הראשונים]

#### The FORMER PROPHETS.

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Joshua*; 29<sup>b</sup>, *Judges*; 57<sup>b</sup>, *Samuel* (93<sup>b</sup>, 2 *Samuel*); 124<sup>a</sup>, *Kings* (161<sup>b</sup>, 2 *Kings*); the last column blank.

There is an interval of 4 lines after *Joshua*, and of 3 after *Judges* and *Samuel*. No majuscule letters occur in this copy.

To fill up the vacant spaces the scribe inserts one ' or more; most commonly, however, two, such being the upper part of a ז (see *Excurs. I.*). They are found not merely at the end but also in the middle of a line.

The MS. has vowel-points and accents. The sign of רפה is written over the letters בּוֹרְכָת when liquid, and over ה at the end of a syllable, to mark the legitimate absence of the מפּיק (the Tetragrammaton naturally excepted). The same sign is also found over נ when quiescent.

The קרי and בְּחִיבָר, בְּחִיבָרִים, יתיר are noted; but of the מסתה in the usual acceptation of the term there are only slight traces<sup>3</sup>. The codex is referred to five times<sup>4</sup>. The first three chapters of the book of

<sup>1</sup> The note on the outer margin of leaf 40<sup>b</sup> is as follows: והיתה התרוה הואה לעד ווילרין לינין והכם הבהיר החשוב ח"ר (הרבי רב) יצחק השם ישרודו בן לביר הגיבור הנדריב החכם רופא מונחה כ"ש (כבוד שמו) מוהר"ר (מוורנו הרבי רב) שמואל הלוי הש"י (השם ישרודו) ה"ה (הלא הוא) אשכנו: מפּני שמי נחת הוא מאתי מנהנה מותוכה בעבר דרכּ פּה לעלו' לא רץ הקדושה: ים שלישי שחוכפל בו ב', פּעמים כי טוב: אלה הדברים אשר דבר מהשה צבוי הרשות לד'ק' (קדקה קורשה) איס.

<sup>2</sup> The only exceptions are leaves 34<sup>b</sup>—36<sup>a</sup> (*Jud.* iv. 18—v. 31, the song being נסורת על נבי לבנה &c.) and leaves 120<sup>a</sup>—121<sup>b</sup> (2 *Sam.* xxi. 15—xxii. 51, the song being merely arranged in poetical stichoi).

<sup>3</sup> See leaves 23<sup>b</sup> and 103<sup>b</sup>, where the only instances of the larger and the lesser are found, and leaf 100<sup>a</sup>, where the מדרהאי are quoted.

<sup>4</sup> Leaves 10<sup>a</sup> (*Joshua* viii. 22, where ל' stands for להם and between the

Samuel have a superscription, on the upper margin, in an old Sephardic hand; 1 and 2 Sam. and 1 and 2 Kings have English titles, and the chapters are regularly marked throughout in pencil, probably by Kennicott, who collated the MS. It is Cod. 90 in his list. He attributes it to the end of the xvth century.

Notes, in Sephardic handwriting, probably of ownership, occur on the first and last pages, but they have been carefully erased, with the exception of the signature י'צ'ח אַבְרָבָנָל, which occurs several times on leaf 1<sup>a</sup>. This is either the celebrated Don Yitzchaq Abarbanel, or his grandson mentioned by the author of the מאור עיניים<sup>1</sup>; more probably, however, the former. The volume was subsequently in possession of the Leyden orientalist, Erpenius, whose collection of oriental MSS. was purchased after his death by George Villiers, Duke of Buckingham, who was then Chancellor of the University. After his assassination they were presented to the University by his widow.

[Library-mark, Ee. 5. 8 ; presented in 1632 by Catherine, Duchess of Buckingham.]

No. 22.

Parchment, 12 in. x 10 in.; 196 leaves, 3-sheet quires, 2 columns, 21 lines; same handwriting as the preceding MS.

## [נבאים האחרונים]

## THE LATTER PROPHETS.

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Isaiah*; 46<sup>b</sup>, *Jeremiah*; 106<sup>a</sup>, *Ezekiel*; 156<sup>a</sup>, *Hosea*; 162<sup>a</sup>, *Joel*; 164<sup>b</sup>, *Amos*; 170<sup>a</sup>, *Obadiah*; 170<sup>b</sup>, *Jonah*; 172<sup>b</sup>, *Micah*; 176<sup>b</sup>, *Nahum*; 178<sup>a</sup>, *Habakkuk*; 179<sup>b</sup>, *Zephaniah*; 182<sup>a</sup>, *Haggai*; 183<sup>b</sup>, *Zechariah*; 192<sup>a</sup>, *Malachi*; 194<sup>b</sup> col. 2, 195, 196 blank.

There is an interval of 3 lines between each of the larger, and of 2 (or almost 2) between each of the Minor Prophets, these last being looked upon as one book.

It must be understood that, in all points not specially mentioned here, this MS. agrees with No. 21, as they are unquestionably the work of the same copyist. There are, however, a few things in which the uniformity is not complete. (1) The vacant spaces are filled up by ' or ", never more.

columns is אַיִלְבִּין (con bahlī); 50<sup>b</sup> (Jud. xvi. 23, where אַיִלְבִּין stands for אַיִלְבִּין, and on the outer margin is בָּנָה on; בָּנָה וּבָנָה אַיִלְבִּין see No. 13 of this Catalogue); 93<sup>b</sup> (1 Sam. xxxi. 12, where in reference to יְקִדּוֹן we read on the outer margin בָּנָה; 103<sup>a</sup> (2 Sam. x. 3, where on the outer margin has בָּנָה וּבָנָה); 143<sup>b</sup> (1 Kings xii. 2, where on the outer margin has בָּנָה וּבָנָה; and בָּנָה וּבָנָה between the columns is בָּנָה).

<sup>1</sup> See leaf 9<sup>a</sup> in the Mantua edition of 1574, where he says: פירירה כמו השר אב לאבינוים דון יצחק אברבניאלי בן בנו של המחבר הגדור נעה ערך.

(2) The sign of רְפָה is frequently omitted over the quiescent נ. (3) The מִסּוּרָת is considerably more developed here, and even the Aramaic mnemonic (וּסִימָנָן בְּלִשְׁתַּרְגּוֹן) is found, although but rarely (see leaf 6<sup>b</sup> &c. and No. 13 of this Catalogue).

In Isaiah i—xxxix, there are running titles, giving the book and (Christian) chapter in the same Sephardic Rabbinic hand which occurs in Samuel in the preceding volume. Jeremiah, Ezekiel, Hosea, Joel and Amos have the Latin names prefixed in a xvith century hand; and Kennicott has frequently added the English names of the books at beginning and end.

This MS. is Cod. 91 in Kennicott's list. It was collated by him for his edition, and is assigned by him to the xivth century.

The only traces of ownership are entries on the last leaf (in Hebrew) and on the first (apparently in Spanish or Italian); but they are now entirely illegible. There is a high probability that as the preceding volume this also belonged to Abarbanel, as it did subsequently to Erpenius.

[Library-mark, Ee. 5. 10; presented in 1632 by Catherine, Duchess of Buckingham.]

### No. 23.

Parchment, 5½ in. × 7¾ in.; 1 leaf, wanting top and bottom, 2 columns, originally 21 lines; square character, French Ashkenazic handwriting of the XIII—XIVth century.

[שמואל]

SAMUEL; a fragment.

This fragment contains only 2 Samuel xxii. 5—31 (תְּהִימִים דָּרְכֵנוּ), and even in this a line is wanting at the head and another at the foot.

Being part of the Song of David, it is written in אָרִיךְ, &c. (see Excurs. I.)

בְּגַדְכָּפָת over רְפָה when liquid. The mark of יִקְרָב, &c. is the only trace of מִסּוּרָת this MS. possesses.

[Library-mark, Add. 849. 3; bought in 1871.]

### No. 24.

Parchment, 8½ in. × 3½ in.; the outer half of 1 leaf, originally 28 lines; square character, French Ashkenazic handwriting of XII—XIIIth century.

[ירמיהו]

JEREMIAH ; a fragment.

This fragment contains only xxiv. 4—xxv. 10 to יְהוָה אֱלֹהֵינוּ (אָמַר), and even in this two lines are wanting at the foot.

It has vowel-points and accents, and the mark of over רְפָח when liquid.

The MS. as a whole seems to have had no מִסְרָתָה beyond the קָרְבָּת, &c.

The contents are marked on the fragment in the handwriting, apparently, of Dr. Steinschneider, of Berlin.

[Library-mark, Add. 849. 4; bought in 1871.]

## No. 25.

Vellum, 12 in.  $\times$  8 $\frac{3}{8}$  in.; 555 leaves, 6-sheet quires, 2 columns<sup>1</sup>, 22 lines; square character, fine German Ashkenazic handwriting, dated Friday 21 Tebeth 5107<sup>2</sup>.

הכתבבים (בל' חמיש המגילות) עם התרגומים ופירושי ר' רם"ב  
וחכם אשכנו פלוני אלמוני :

תרגומים (without the Five Rolls) with the commentaries of RASHI, RAMBAN, and an anonymous German author; in three parts.

I. PSALMS and PROVERBS with תרגומים and RASHI. Leaf 1<sup>a</sup>, *Psalms*; 174<sup>a</sup>, *Proverbs*.

II. JOB with תרגומים and RAMBAN. Leaf 232<sup>a</sup>, *Job*; 306<sup>b</sup>, blank; 307, probably blank, wanting.

III. DANIEL and EZRA (-NEHEMIAH) with RASHI; CHRONICLES with תרגומים and Pseudo-RASHI. Leaf 308<sup>a</sup>, *Daniel*; 329<sup>a</sup>, *Ezra* (343<sup>b</sup>, *Nehemiah*); 364<sup>a</sup>, *Chronicles* (446<sup>b</sup>, 2 *Chronicles*); 555<sup>b</sup>, subscriptions by the scribe.

The books (Nehemiah and 2 Chronicles of course excepted) commence on fresh pages with large initial words on illuminated ground with various designs, that prefixed to Job representing Job and his wife and Satan (see chap. ii. 7—10). The Psalms are distinguished by 2-line initial words; lxx. and lxxi. here forming one Psalm. There are also large initial words to Ps. lxxviii. 28 (the centre of the book), and to cxv. 12, and cxvi. 12, where those Psalms are divided for liturgical purposes. Further there are large initial letters to each of the twenty-two portions of Ps. cxix. The first four verses of Ps. cxviii. form the conclusion of the preceding one (as in No. 13). To fill up the vacant spaces, one or two letters are inserted at the end of

<sup>1</sup> The exceptions are leaves 160<sup>a</sup>, 160<sup>b</sup>, 173<sup>b</sup>, 231<sup>b</sup>, 306<sup>b</sup>, 363<sup>b</sup>, and 554—555<sup>b</sup>.

<sup>2</sup> This is, however, according to Jahn's Tables, Thursday, January 4, 1847.

the line, mostly part of the next word, but occasionally also a Rabbinic פ or part of one, indicating the name of the scribe (see *Excurs. I.*). The MS. has vowel-points and accents and the mark of רפה over בְּנֶרֶכְפָת when liquid. The running titles of the respective books are written on the lower outer margin of the recto pages, but are now mostly cut away by the binder.

Although 3 lines are left on the upper and 4 lines on the lower margin, evidently for the addition of the מavrָת, there is none to be found there. In the Psalms certainly we find at lxxviii. 38, חצֵי, וּכְנֵה (lxxv. 16) a minuscule (instead of a majuscule) ב; and at the end of books 2, 3 and 4 the remarks נְשָׁלָם סְפָר... פָּתָוחָה ב', שְׁמִינִי; but in other respects even the first points of מavrָת, as the קְרִי &c., are very rarely noticed.

In the books which are provided with תרגום the verse of the text is succeeded by that of the Aramaic paraphrase, which is pointed, accentuated &c., in the same manner as the text (Chronicles excepted, where of the accents the סופָק alone is noticed). The תרגום conforms on the whole to that found in the printed editions.

The Commentaries, occupying the outer margins and serving mainly purposes of ornamentation, are far from being complete. They are, in most cases, considerably shorter than those to be met with in the printed editions, although occasionally also somewhat fuller. There is, however, of the matter here, to identify them. The authorship of those on Job, Daniel, Ezra (-Nehemiah) and Chronicles will be fully discussed in *Excurs. II.*

At the end of Chronicles (leaf 555<sup>b</sup>) is the following subscription by the original scribe, in square character: חִיק וְנַתְחִיק חַיִם הַסּוֹר לְאֵי זָקָן; סִימָתִי הַכְּתוּבִים and between the lines he has added in Rabbinic character: עַמְתָה תְּהִרְגּוּם בְּשַׁת חַמְשָׁת אַלְפִים וּמְאַה וְשָׁבָע לְבָרִיאת עַלְם בְּשַׁבְת בְּשַׁבְת וּבְאַחֲרֵי וְעַשְׂרֵה יּוֹם לְחַדְשׁ טְבַת וּבְאַחֲרֵי דִשְׁטָה<sup>1</sup>. He was clearly a German; for on the margin of leaf 551<sup>a</sup>, in reference to 2 Chron. xxxv. 16, he has: וּשְׁרְלִיךְ דִשְׁטָה (Wahrlich das ist hübsch), while on the margin of the last page of Ezra (-Nehemiah), where he found the arranging of the text, so as to produce a particular design, rather tedious, the words וְיֵי לְנָגָא נָוָך (Wie lange noch) occur opposite the centre, and the words מִיךְ שְׁלָאָפְעָרֶת (mich schlaefert's) at the end of the foot. See also leaves 367<sup>b</sup>, 437<sup>a</sup>, and 462<sup>b</sup>.

That the MS. has been in the hands of a Sephardi may be gathered from the fact, that marginal numbers have been put to the Psalms in a Sephardic hand of the XIV—XVth century. They differ somewhat from the ordinary numbering, though at the end they amount to the usual 150. The same hand has marked ב' in the margin against the date in the subscription of the scribe on leaf 555<sup>b</sup>. The following names of ownership occur on the fly-leaf (556<sup>b</sup>) at the end of the volume: (1) יְהוֹרָה בֶן חַמְיָאשׁ; (2) שְׁמוֹאֵל טְרָטוֹרָה, and (3) אָבָא שָׁאוֹל בֶן סְרוּוִה (all of which are Sephardim). Subsequently the MS. came into possession of Erpenius, apparently in

<sup>1</sup> Besides the subscription and the allusions at the end of the lines, as mentioned above, the scribe has clearly indicated his name on leaf 208<sup>a</sup> by a little ornament placed against the word לְחַיִם (Prov. xix. 23), which occurs at the beginning of a line; see also leaves 177<sup>a</sup>, 179<sup>b</sup>, 188<sup>a</sup>, and 462<sup>b</sup>.

company with the Abarbanel copy of the Prophets (Nos 21 and 22 above), and it appears in the printed list of his MSS. (Amst. 1625, 4to.). A few calculations in Erpenius' hand occur on leaves 156<sup>a</sup> and 556<sup>b</sup>.

In 1715 the *תְּהִנּוּמִים* to Chronicles (otherwise only known from an imperfect copy at Erfurt) was edited from this copy by Wilkins<sup>1</sup>. The whole MS. was collated by Kennicott for his edition and he has written the English names of the books at the beginning and end of each. It is marked Cod. 91 in his list.

[Library-mark, Ee. 5. 9; presented in 1632 by Catherine, Duchess of Buckingham.]

No. 26.

Parchment,  $7\frac{1}{4}$  in.  $\times 5\frac{1}{2}$  in.; 30 leaves, 5-sheet quires, 27 lines; the text in square character and the commentary in Rabbinic, fine Sephardic handwriting of the XIV—XVth century.

[*משלי עם פרוש ר' עמנואל בן שלמה*]

PROVERBS, with the commentary of R. 'Immanuel b. Shelomoh; defective.

Begins (leaf 1<sup>a</sup>, introduction):

אמר עמנואל בכ"ר שלמה וצ"ל אחר שבח האל על רוב נعمותיו וכל תנומוליה עלי אומר כי הספר הזה והוא הנקרא משל שלמה חבירו שלמה י"ה עליו החלום להוציא ביאור בסודות שמצוות ב תורה ובמסורתיה ....

Breaks off (leaf 30<sup>b</sup>, commentary on v. 1):

...ונא מ' חט אונך ולא אמר תן לך וכיוצא בו מפני...

After the introduction, the text and commentary are written alternately, a passage of the one followed by the corresponding passage of the other. The text is provided with vowel-points and accents, and has in most cases the sign of *רְפָה* over the letters of *בְּגַדְכָּפָת* when liquid. It reaches from i. 1 to v. 6.

The commentary is found in the edition of the *תְּהִנּוּמִים* printed at Naples about 1486; but the author's name in the introduction is there given *עמנואל בן יעקב*, and the whole is printed from a very inferior MS.

The scriptural text in this copy, being only secondary to the commentary, cannot be expected to have much critical value. It is, however, on the whole, fairly correct, and, as it proceeds, it is even rhythmically arranged. The commentary is free from most of the worst mistakes which

<sup>1</sup> ... Paraphrasis Chaldaica in librum priorem et posteriorem Chronorum...e MSto. Cantabrigensi descripta ac cum Versione Latina in lucem missa a Davide Wilkins. Amstelaedami, 1715. 4°.

appear in the printed edition. The corrections on the margin by the original copyist, whose name appears to have been שמעיה (see leaf 7<sup>b</sup>), are partly words or sentences occasionally omitted by him, but partly also various readings either suggested by himself or found in MSS. of considerable value.

Two notes are given (leaves 16<sup>b</sup> and 23<sup>b</sup>) by an Ashkenazic owner, whose name does not appear. Another by an Italian (also anonymous) owner of the xvith century (leaf 24<sup>b</sup>), runs as follows: עד כאן חסר מן הספר ואשכנזילך. ה'ינו עד פסק ארח חיים פן חפלם נעו מעגליותה. This note shows that the present fragment was employed by him to complete the copy described below, No. 27.

[Library-mark, Add. 383. 2; bought in 1867 from H. Lipschütz.]

### No. 27.

Paper, in quarto, 7½ in. × 5½ in.; 166 leaves, 3-sheet quires, 35 lines; Rabbinic character, French Ashkenazic handwriting of the XIV—XVth century.

### [משל עם פרוש ר' עמנואל בן שלמה]

PROVERBS, with the commentary of R. Immanuel b. Shelomoh; defective.

Begins (leaf 25<sup>a</sup>, in the commentary iii. 28):

החולים עם היותם טובים שבמצוות לבראים . . . .

Ends (leaf 163<sup>b</sup>):

...כלומר אינה צריכה שתתחללו או שיהללו אחרים כי מעשיה הם שיהללו :

יעצז עיצה ותופר דברו דבר ולא יקום כי עמנואל :

אליהו אקריא יומם וליל, במשכבי לא אירה בחוץ ליל :

חזק אברהם ולא יוזק לעולם :

רב ריבי ונאלני אל הוכני לאות בבניין אריאל

מה טובו משכנתיך ירושלָם :

The text, which is written alternately with the commentary, as in No. 26, is in somewhat large Rabbinic character, without vowel-points and accents. It is fairly correct. The commentary is greatly superior to that found in the Naples edition. The subscription consists of a verse of Isaiah (viii. 10), applied to the author of the commentary, and an acrostic containing the scribe's name, אברהם, and, between the ב and the ג, the words יְהִי &c. inserted.

Besides the defect caused by the loss of leaves 1—24 and 37—48, the scribe has left 157<sup>a</sup>—160<sup>a</sup> blank in consequence of a defect in his copy. The last has been supplied by a later hand (see below).

Leaf 164 contains two theologico-philosophical notes, anonymous, but probably by the author of the commentary. The first begins :

(T. B. Berakhoth, 34<sup>b</sup>)  
ירוע ומפורסם כי ר' זל' רכבותינו זכרכו נברכה דברו במדרשים דרך משלו וחויה על הדרך שדרכו הנכאים ע"ה (עליהם השלום) .... p. 150<sup>b</sup>.

The second begins :

מובהק הקטרת אשר היה בהיכל : היה לחטיב רוח המקום והו ... See MS. Add. 539, p. 151<sup>b</sup>.

The earliest trace of ownership is found in the supply of the defect at leaves 157<sup>a</sup>—160<sup>a</sup>. An Italian scribe of the xvh century has copied on a 5-sheet quire of paper (leaves 157<sup>a</sup>—166<sup>a</sup> as now numbered, 35 lines, Rabbinic character) the corresponding passages; but he has supplied more than was necessary. He begins with the text of xxx. 24 and continues to the commentary xxxi. 16 (ותדריכם אל עבורת האללים וקרא עשייה) below which he adds the following :

זה אינו לא מן השמים ולא מן הארץ זה החלק הראשון והחלק השני הוא שלא  
השלמתי אותו :

This clearly shows that the scribe of the supply was not the owner, but somebody employed by him to copy the missing portion from a MS. in some distant library. The same copyist has added overleaf an explanation of 2 Kings ii. 9. It begins :

וירא נא כי שנים ברוחך אליו עניינו שמן הרוח האלקי הנאנצל עלי יהוה ממנה  
אל כבילים ממה שנאנצל עלי ....

It is not quite finished. This also is probably by the author of the commentary, as it is written in his style.

Leaf 164<sup>b</sup> contains two censors' entries : (1) Fra luigi... and (2) Domenico Gerosolimitano, found in so many Italian books.

On leaf 165<sup>b</sup> we have the following marks of ownership : Il presente  
שיר השירים ומישל' sopra  
זה הספר הו מהצעי' שימוש כהן מודון וס' (וסמן) לעברו שכט' אחר (Zeph. iii. 9). The pointed word gives the initials of the owner's name. This MS. came subsequently into the possession of his biographer, Samuele Vita della Volta<sup>2</sup> (see Cat. ii. p. 114), who inherited it from his father. Later again it came into the hands of R. Marco Mortara<sup>3</sup>, Chief Rabbi of Mantua.

[Library-mark, Add. 383. 3 ; bought in 1867 from H. Lipschütz.]

<sup>1</sup> R. Sanson D. Modone was one of the Rabbis of Mantua, and secretary of the congregation in the xvii—xviii<sup>th</sup> century. He is author of several valuable works. He was born 1679, and died 1727, aged 48.

<sup>2</sup> Samuele Vita della Volta was a physician and an author of some note at Mantua. He was born 1772, and died 1853. See Steinschneider, Cat. Lib. Heb. in Bib. Bod., No. 7353.

<sup>3</sup> The name is Mortara and not Mortera, as Steinschneider (Bod. Cat. p. 1759, No. 6409) writes it.

## No. 28.

Parchment,  $14\frac{1}{2}$  in.  $\times 10\frac{1}{4}$  in.; 22 leaves, the text 25—30, square character, and the commentary 58—73 lines, mixed (square and Rabbinic) character; fine French Ashkenazic handwriting of the XIII—XIVth century.

**[איוב עם פרוש חכם צרפתי פלוני אלמוני]**

JOB, with the commentary of an anonymous French Rabbi.

The text is written in alternately indented lines, without, however, being metrically arranged. The vacant spaces of a line are filled up with one letter or more of the next line, and occasionally also with the upper part of a פ (see Excurs. I.). It is provided with vowel-points and accents, and has the sign of over רֶפֶה when liquid. As a production of the school to which it belongs it is remarkably correct.

The commentary occupies the three outer margins.

It begins (leaf 1<sup>a</sup>) :

איש חכם גדול וגאון הדור האשים כל המפרשים הוא רב' שמואל ז"ל וכברנו או זכרונו לברכה איש שר ונдол לפ' שמצא ויהי איש נר בירכתינו הר אפרים ושמו מיכה והענין מוכחה שם שורה ל פסל ולא יעתה כי הביאו בצרה זו את כי נם שם קוראו איש לפ' שהיה ידוע ביוםיהם חכם לעשר ונכבד ויוהה על דרך אלקים אחרים לפ' דעת החובשים כן. כי אין אל רק אחד. ופי איש שר ונдол....

Ends (leaf 22<sup>a</sup>) :

...למשנה ולא דקך המקרה :

As a literary production it is, certainly, the best explanation of Job that ever fell into our hands. The author seems to have been contemporary with both Ibn 'Ezra and Qimchi, both of whom he quotes (the former almost on every page and the latter on leaves 14<sup>b</sup> and 18<sup>b</sup>). Besides these he quotes the following authorities:

- (1) רב' סעדיה (leaf 7<sup>a</sup>).
- (2) מנחים (leaf 10<sup>a</sup>).
- (3) דונש (leaves 10<sup>a</sup>, 16<sup>a</sup> and 19<sup>b</sup>).
- (4) אבן ניאות (leaves 8<sup>b</sup> and 17<sup>a</sup>).
- (5) ר' משה הדרש (leaf 19<sup>a</sup>).
- (6) (Rabbenu Shelomoh? the quotation is certainly to be found in Rashi; leaf 12<sup>b</sup>).
- (7) חייג (also and Ibn חייג, and who is also meant by בעל החיים; המדריך הראשון; leaves 2<sup>a</sup>, 3<sup>a</sup>, 4<sup>a</sup>, and 17<sup>a</sup>).
- (8) אבן ננה (leaf 17<sup>a</sup>).
- (9) אבן פרחון also בעל הפרחון (leaves 7<sup>b</sup> and 13<sup>a</sup>).

- (10) רְבִי שְׁמוֹאֵל (leaves 1<sup>a</sup>, 3<sup>a</sup>, 3<sup>b</sup>, and 11<sup>a</sup>).
- (11) רְבִי יַעֲקֹב (leaves 1<sup>b</sup>, 4<sup>a</sup>, 8<sup>b</sup>, 10<sup>a</sup>, 11<sup>a</sup>, 12<sup>b</sup> and 16<sup>a</sup>).
- (12) רְיַוְסָף קְרָא (leaves 8<sup>a</sup> and 15<sup>b</sup>).
- (13) בֶּעֶל הַמְּסֻרוֹת (the ms. of the Talmud, also simply (leaves 3<sup>a</sup> and 15<sup>b</sup>).
- (14) חַכְמִי הַדְּרוֹן, also הַמְּדֻקְרִים (leaves 2<sup>b</sup> and 17<sup>a</sup>).
- (15) מַדְרָךְ גְּדוֹלָה (leaf 10<sup>a</sup>).
- (16) הַפְּרָשִׁנִּים (leaves 2<sup>a</sup>, 2<sup>b</sup> and 15<sup>a</sup>).
- (17) רְאַלְעֹזֶר מִבְּאִיְצִי (of Beaugency, repeatedly and mostly with approval; leaves 1<sup>b</sup> and 2<sup>a</sup>).
- (18) (probably the same as the foregoing; leaves 3<sup>b</sup>, 4<sup>a</sup>, 4<sup>b</sup>, 7<sup>a</sup>, 7<sup>b</sup>, 8<sup>a</sup>, 10<sup>a</sup>, 12<sup>b</sup>, 13<sup>b</sup>, 18<sup>a</sup> and 19<sup>b</sup>).
- (19) רְאַלְעֹזֶר מִבְּאִיְצִי (probably the same; leaf 14<sup>b</sup>).
- (20) רְאַלְעֹזֶר מִבְּאִנְצִי (probably the same; leaf 15<sup>a</sup>).
- (21) רְבִינוֹ הַגְּדוֹלָה (leaves 18<sup>a</sup> and 18<sup>b</sup>).
- (22) רְבִי שְׁמֻעוֹן מִפְּיֵ אָבִיהם עַלְיָהֶם חֲלֹוֹת (leaf 7<sup>b</sup>).
- (23) אָבִי צָצָל (leaves 6<sup>b</sup>, 7<sup>b</sup>, 11<sup>b</sup>, and 15<sup>a</sup>).
- (24) לדְּבִרְיֵ רְבִנְכִּי (leaf 8<sup>a</sup>).

It is singular that the author of a commentary of such excellence should have remained unknown. The frequent recurrence of the phrases שִׁיטָּת and רְאַי will enable any one to identify it, if existing elsewhere. The בְּלָעִז, which amount to twenty-one, are French. A glossary on the Bible, with French interpretations, now in the University Library at Leipzig, MS. 102, is apparently drawn from a commentary on the whole Bible by the author of the present one on Job. See Delitzsch, Jesurun (Grimmae, 1838, 8vo.), p. 241, Zunz, Gesch. und Lit., p. 82, and Excurs. II., where later communications from Professor Delitzsch will be found, as well as further details concerning this commentary.

This MS. was bound up formerly with the כתובים of the first edition of the Rabbinical Bible (Venice, Bombergi, 1518), and in that state formed part of the collection of יִצְחָק (בן מְנַחָּם ?) פְּרָאָגִי, which was imported from Italy in 1647 by George Thomason, the London bookseller. The volume occurs on p. 47, among the *Libri Hebraici in folio*, in his catalogue (Lond. 1647, 4to.). The collection was bought by the House of Commons, and presented to the University. The present MS. and the printed כתובים were not bound together until they came into the possession of יִצְחָק פְּרָאָגִי, when the leaves were numbered throughout in ink, 1—183 (כתובים), 184—205 (Job). This fact is further confirmed by the circumstance that the three censors' marks (dated 1595, 1597, and 1618) are found, not at the end of Job, but at the end of the כתובים which precede it.

The condition of the MS. is, on the whole, good, except that it has suffered somewhat from damp, and it has been reduced to single leaves by the binder's knife. The damp, however, has brought out a fact which we should not otherwise have known; for the first and last pages contain im-

pressions of ink from the pages which formerly stood next them. There is not sufficient to show what preceded ; but it is clear that the Job was followed by a copy of the *תְּرִינּוֹם* on Ruth, written in three columns, in somewhat smaller square character by the same scribe as this Job, and with a larger initial יְהִי for the beginning of the text.

[Library-mark, Dd. 8. 53 ; presented in 1647 by the House of Commons.]

No. 29.

Paper, in quarto,  $8\frac{1}{16}$  in.  $\times 5\frac{1}{2}$  in. ; 118 leaves, 5-sheet quires, 19 lines; the text in square character, and the paraphrase in Rabbinic, Italian handwriting of the xvth century.

חמש המגילות עם התרנגולות [

The FIVE ROLLS with the ARAMAIC PARAPHRASE ; defective.

Leaf 1, probably blank, wanting ; 2<sup>a</sup>, *Ruth* (4 and 7 wanting) ; 13<sup>b</sup>, *Canticles* ; 36<sup>b</sup>, *Ecclesiastes* ; 70<sup>b</sup>, *Lamentations* ; 85<sup>b</sup>, *Esther* (108 wanting) ; 116 blank ; 117—118, probably blank, wanting.

The first word of each verse in the text is in large Ashkenazic character, and the rest in Sephardic ; while the *תְּרִינּוֹם* is in smaller Italian Rabbinic.

Every book begins with a fresh page, except Esther ; probably from the wish to avoid closing even a page with the end of Lamentations (see Excurs. I.). The vacant spaces on the lines are mostly filled up with one or more letters of the first word on the next line ; occasionally, however, with a י (see Excurs. I.). The text is fairly correct and is accompanied by the primitive מְסֻרָתָה, marking (mostly on the outer margin) the *חָסָר בְּתִיבָבָקְרִי*, the centre-mark, the number of verses, &c.

The *תְּרִינּוֹם*, which follows every verse of the text, is of considerable value, and far superior to the printed editions, both in what it gives and in what it omits, e.g. Esther ix. 25 (see Excurs. I.). It has occasionally also readings on the margins, which are worth examination. Both text and paraphrase are now and then found pointed, accentuated, and provided with the mark of *רְפָה* over *בְּנִדְכְּפָתָה* when liquid. At the close of the *תְּרִינּוֹם* the scribe has added “כְּבָזָרְךָ”, a formula constantly to be found in Italian, and occasionally also in French MSS., and probably adopted by the scribes from their Catholic contemporaries.

Below the end of the paraphrase (leaf 115<sup>b</sup>) occur the entries of the Censors, with the usual *Revisto per me* : (1) Pietro Martire, and (2) Antonio Fran' Enrignez...1687.

On leaf 116<sup>b</sup> are the following marks of ownership : (1) *Io uitell uiterbo*, and (2) *Io Giuachino Scialom abitante di Vrbino*.

The MS. has suffered both from fire and water ; yet not so as to injure the writing.

[Library-mark, Add. 436 ; bought in 1867 from H. Lipschütz.]

## No. 30.

Parchment and paper, in quarto,  $7\frac{1}{4}$  in.  $\times$   $5\frac{1}{2}$  in. ; 60 leaves, 5-sheet quires, 28—29 lines ; Rabbinic character, Italian handwriting of the xvth century.

[**שיר השירים עם פרוש ר' עמנואל בן שלמה**]

CANTICLES, with the Commentary of R. Immanuel b. Shelomoh ; defective.

Begins (leaf 2<sup>a</sup>) :

שיר השירים אשר לשלמה אמר עמנואל בכ"ר שלמה וצ"ל אהרי הודות לי יתע  
ויתעלח על טוב גמולתו אומת כי הספר הזה על דעת רוזל הוא מבחר הספרי  
שנאמני ברוח הקודש . . .

Ends (leaf 60<sup>b</sup>, with the commentary) :

ודמה במרוצתך ובבריחותך לברית הצבי או לעופר האילים ולך על הר  
בשמיים ושם אבוא אחריך . . .

The text, which is written alternately with the commentary, is distinguished by being in somewhat larger Rabbinic character. It is provided with vowel-points, accents, and the sign of **רְפַנֵּה** over the letters of **בְּגַדְבַּת** when liquid. It is not of much value, particularly with respect to the vowel-points, which are rather carelessly applied. The commentary, however, which has never been published, is of great value. It is, like all the Biblical commentaries of this gifted author, of philosophical tenour, but rather diffuse, as was the fashion of his time. To him this book is Holy of Holies, not in the sense used both by Jews and Christians, who treat it as a symbol of God and the congregation of Israel, but because it is a symbol of the separate intellect and the human soul. In this view he had been preceded by R. Mosheh Ibn Tibbon, who had explained this book so before, only without entering into such minute detail. He composed this commentary at the request of the sages of Rome, as may be gathered from the following passage in the introduction :

ובראות חכמי רومة מה שכתב החכם הנז' (הנזכר) נכספו לבוא לחדריו והפיצו  
בי בנזירות האהבה לחבר ביאור הספר הזה על הדרך אשר דרך החכם הנז'  
ולהעמיק על פרטיו ולדרש בהם חרושי לא נזרכו בספריו . . .

Those who will differ from him in the process of symbolisation will scarcely help agreeing with him in the division of the book, in which he succeeded better than any one before or after him, owing, probably, to his poetical spirit (see *Excurs. II.*).

On leaf 2<sup>a</sup> the letters **ס נ**, which seem to be library-marks, identify this MS. together with the other two MSS. bound with it, as having been in

the possession of the father of Samuele Vita della Volta, the physician, after having previously belonged to R. Sanson Modone (see description of No. 27 of this Catalogue). On the same page is the signature פירוש עמנואל על שה"ש ומשל' ב" (in the writing of R. Marco Mortara).

Leaves 1 (blank) and 10 are wanting, and leaf 2 is only to be read with difficulty; otherwise the MS. is in good condition.

[Library-mark, Add. 383. 1; bought in 1867 from H. Lipschütz.]

### No. 31.

Paper, in quarto, 8 in  $\times$  6 in.; 60 leaves, 4-sheet quires, the introduction, preface, and analytical index 30 and the body of the work 32 lines; the text in Sephardic square character, and the rest in mixed (Rabbinic and cursive), Italian handwriting of the xvith century.

#### שיר השירים עם פרוש ר' דוד בן אברהם פרוונצאלין

CANTICLES with the commentary of R. David b. Abraham Provenzale.

The introduction, after leaf 1 (blank), begins (leaf 2<sup>a</sup>):

בנהו (בשם ה' נעשה ונצלח אמן) כי שמעתי דבת רבים מורה בים פה ומאריכים לשון לדבר על המלך שלמה חכם מכל ובניה ה' חועה לאמר כי יצא מ לפני ה' ....

The preface begins (leaf 14<sup>a</sup>):

ראה ראתמי אני הצער באלי מبني ביל שם את דברי הספר החתום הזה. נתנו אל לבי לדרת לסוף עמק בונתו מפי המפרשים חדשים נם ישנים ....

The commentary itself begins (leaf 17<sup>a</sup>):

אם אמרותי אספרה כמו הנה כל הקושיות או הספקות הנופלות בזה הדברו הנכבר שיר המעולה והעליה על כל השירים וקדש קדשים ....

Ends (leaf 60<sup>a</sup>):

.... ולז"א (ולזה אמר) ברה לך אל המקום הנאות ואותה בטוח שמה כי לא יחתאו לך ותמיד שבחך בפהם ואז יהיה משכנן בתוכם לעולם כמ"ש (כמה שנאמר) ידעו הגוים כי אני ה' מקדש את יש' בהיות מקדשי בתוכם לעולם אכ"ר :

The text is now and then provided with vowel-points and accents. It is followed by a commentary well worthy of consideration. The author mentions his own name, David, on leaf 8<sup>b</sup> (see Excurs. II.). He divides this sealed book into 5 and 19 חלקיים of 6, 4, 3, 3, and 3 respectively, and explains it both literally and mystically (גנלה ונסתר) in a way which reminds us strongly of Don Abraham b. Yitzchaq Hallevi's commentary, only

that this is the more valuable because the more natural of the two. Under **נְגַלָּה** this book is treated as an idyll, and under **נְסָתָר** as representing God and the congregation of Israel (see description of MS. Add. 378. 2, below, and Excurs. II.). It is a compromise between the philosophical and poetical schools on the one hand, and the mystical and believing schools on the other hand—a task for which our author was well fitted, as he united in himself, in a singular degree, these apparently contradictory qualities. He was a contemporary of the celebrated author of the **כָּנָאָה עֲנִים**, by whom both he and his brother Mosheh were much respected for their learning and piety (see Excurs. II.). While the body of the work was copied by somebody else, the introduction, preface, &c., are apparently an autograph, as are also the numerous notes with which the margins of the work itself are filled.

On leaf 60<sup>b</sup> is the Revista of the censor, Dominico Gerosolimitano.

On leaf 2<sup>a</sup> is written **ט. ז. א.**, probably the number of the volume in the library of the father of Samuele Vita della Volta. The label on the back, **בַּיִת שִׁיר הַשִּׁירִים בָּי**, is in the writing of R. Marco Mortara.

The MS. is, on the whole, in good condition.

[Library-mark, Add. 636; bought in 1870 from S. Schönblum.]

## No. 32.

Paper, in folio,  $11\frac{3}{4}$  in.  $\times 7\frac{3}{4}$  in.; 14 leaves, one 7-sheet quire; the text Sephardic square character, and the rest in 34—38 lines mixed (Rabbinic and cursive); Italian handwriting of the xvith century.

### שיר השירים עם פרוש לועזי פלוני אלמוני

CANTICLES with the commentary of an anonymous Italian Rabbi.

The introduction begins (leaf 1<sup>a</sup>):

הקדמות בספר. חכמי האמת אשר זורח עליהם אור הקבלה האמתית גורו אומר שהנשמה היא עצם רוחני רק מודר עד כי שלמי וכן רבים גורו אומר שהיא חצוכה מתחת כסא הכבוד....

The commentary itself begins (leaf 2<sup>a</sup>):

שיר השירים במודרש שיר שהוא על כל השירים הכוונה ששירת הנשמה נדולה משורת המלאכי במו שדרשו על קדמו שרים אחר נונג'....

Ends (leaf 13<sup>b</sup>):

...על הריו בשמי היינו בין החדרס' שם הצדיק' שבג'ע (שבנן עדן) שנך' הריו בשמי שריחם נורף וכל זה אמרו לחזק התשובה לחוזות בנוועם ה' כי באור פני מלך חיים. בריך רחמנא דסיען

The text is without vowel-points and accents. It is surrounded on the outer and lower margin by the commentary, which is not without merit. The author explains this book as treating of the human soul, somewhat in the style of R. Mosheh Ibn Tibbon and R. Immanuel b. Shelomoh, to whose high conceptions, however, he cannot elevate himself. Otherwise, he seems to have been a man of great Talmudic learning, well read in the poets of our nation, acquainted with those who wrote in Italian, and quite fit for the style of *درש* in which he explains this book.

The authorities and books he names are: (1) ראה בע' (2) ריש' (3) עבדות הקדש (4) המליאן (5) רם' בן יונה (R. Meir Ibn Yoseph) (6) סמינה מאמץ נח (R. Mosheh Almosnino); (7) מקראי קרש (R. Elisha); (8) ר' יהודיה הורופא (R. Elisha); (9) גליון (Leo Hebraeus, i. e. Don Yehudah b. Yitzchaq Abarbanel) whose *Dialoghi di Amore* he mentions several times.

For specimens of explanation, see *Excursus II.*

The MS., although somewhat injured, particularly on the lower margin, is in fair condition.

[Library-mark, Add. 860; bought in 1872 from Fischl Hirsch of Halberstadt.]

### No. 33.

Parchment and paper in quarto,  $8\frac{1}{2}$  in.  $\times$   $5\frac{3}{4}$  in.; 130 leaves, mostly 10-sheet quires (the outer and inner sheets parchment, the rest paper), 21—22 lines; mixed (square and Rabbinic) character, inelegant and careless Greek Sephardic handwriting dated 22 Adar 5170<sup>1</sup>.

מגלאת אסתר עם פרוש ר' שמרייה האיקרייטי : פרוש על  
תלמוד בבלי מסכת מגילה פרק ראשון לר' שמרייה הוקן  
האיקרייטי : מדרש מגלאת אסתר :

ESTHER, with a CRITICAL COMMENTARY by R. Shemaryah of Crete; defective. COMMENTARY on Talmud Babli MEGILLA, section 1, by R. Shemaryahu the elder, of Crete (b. Eliyyah Happarnas of Rome). A MIDRASH on ESTHER.

<sup>1</sup> According to Jahn's Tables, 22 Adar 5170 corresponds to 26 Febr. 1410.

A quire or more is wanting before leaf 1; 1<sup>a</sup>, *Esther*, with subscription by the scribe; 8<sup>b</sup>, commentary on T. B. *Megillah* with subscription by the scribe; 111<sup>b</sup>, medical recipe; 112<sup>a</sup>, *midrashic* commentary on *Esther*; 127<sup>b</sup>—128<sup>b</sup>, blank; 129—130, probably blank, wanting.

1. ESTHER, with a CRITICAL COMMENTARY.

Begins (in the text, vi. 4):

לְאָמֹר לְמֶלֶךְ לְתִלּוֹת אֶת מְרַדְכִּי עַל חָעֵן אֲשֶׁר הָכִין לוֹ : שָׁאֵל אָם יְשׁ בְּחָצֵר  
אֶחָד מִן הַשָּׁרִים יוֹצִיאוּ לְשָׁוֹאָלוֹ מִן כָּבוֹד יְשָׁה לְמְרַדְכִּי : . . .

Ends (in the commentary, last verse):

מִוּחָם לְפָעֵל . הַטָּעַם לְכָל הַזָּרָע שְׁמָמוֹנוֹ נָזָרָע . . .  
הַוְדִיעָנִי אֲוֹרָה חַיִם שְׁבֻעָה שְׁמֹחוֹת אֶת פְּנֵיךְ נְעִמּוֹת בְּעַצְתְּךָ תְּנַחֲנִי וְאַחֲר  
כָּבוֹד תְּקַחְנִי בַּיָּמִין נָצֵח מֵלֵי בְּשָׁמִים וְעַמְקֵל לֹא חַפְצָתִי בָּאָרֶן : כִּי עַמְקֵל  
מִקּוֹר חַיִם בָּאָרוֹךְ נָרָא אָרֶן : נִכְתָּב זֶה הַפּוֹרוֹשׁ שֶׁל מְגִילָה עַל יְדֵי לֵי  
שְׁמָרוֹה בְּכֵד יִשְׁמְעָל וְצַל וְכַתְבָּתוֹ לְכָבֵד בְּדַר יְהוָה וּרְוִיאָה בְּן הַמִּשְׁפֵּלָה כֵּד  
שְׁמוֹאָל וּרְיָהָה נִתְצָבָה נֶפֶשׁ תְּהִי צְרוֹרָה בְּצָרוֹר הַחַיִם וְהַיָּה מְנוּחָתוֹ כָּבוֹד  
וְהַשֵּׁם יוֹכְנוּ לְהַוְיִשׁוּ לְזָרוּעָוָה וְאַל יַאֲכִלוּ וּרְיָם יְהִלוּ אַמְּרִי בַּן יַאֲמֵר הָאָל .

The apparent confusion in the colophon arises from Ps. lxxiii. 24, 25, having been put in as an after-thought. The abbreviation is an allusion to 1 Sam. xxv. 29.

The text is without vowel-points and accents, and is not distinguished from the commentary even by having exclusively the ordinary verse-mark. The commentary, which follows the text paragraph by paragraph, reminds one of the style of the great Ibn 'Ezra, of whom it is quite worthy. One would indeed unhesitatingly have ascribed it to him, as a third commentary on this book, were it not for the fact that quotations from this very commentary occur in the *hallo* of R. Shalomoh **אלקבץ**, where it is distinctly attributed to R. Shemaryah of Crete (see *Excurs. II.*). The phrases in definition mostly employed by the author are: **מִקְיָחָה** **הַמְּטַבֵּעַ** . . . and **מִקְיָחָה** **הַמְּטַבֵּעַ** (refers to, governs, &c.).

2. COMMENTARY on (the agadic part of) the first section of MEGILLAH,  
by R. SHEMARYAH the elder.

Begins (leaf 8<sup>b</sup>; Talmud, leaf 2<sup>a</sup>):

אָמָר ר' יְרָמִיה בֶּן אָבָא וְאַתְּהִמְרִים ר' חַיָּה בֶּן אָבָא מִנְצָ"פְּקָד אוֹ סְזִ"קְרָד צְוֹפִים אֲמָרוּמִים  
פִּי אֶלְהָה חַמְשָׁת אָוֹתִוֹת הַבָּאֹות בְּסֹוףִ הַתִּבְוֹת נְבִיאִים אֲמָרוּמִים וְלֹא מָשָׁה  
רַבִּינוֹ . . .

Ends (leaf 111<sup>b</sup>; Talmud, leaf 17<sup>a</sup>):

כֹּל וְחָוֹמֵר שִׁינְטוֹן עֲנֵין יַעֲקֹב לְסִימָן שְׁשָׁה בְּבֵית עֶבֶר יְדַשְׁנָה שָׁעֵנָב (שָׁאָבָב)  
עַל פִּי שָׁאוּנוֹ אֲמֹת לְמַתְבּוֹנִים בְּעַנְיִן מְכֹל מָקוֹם אֵין שְׁקָרוֹתָו מְבוֹאָר בְּשִׁקְרוֹת  
אַוְינָךְ שְׁבָר קְפָרָא קּוֹרָא אַוְינָךְ כְּדִי לְתַחַטּוּ לְסִימָן .

זה פירוי מוגלה אסתר שפירשו וחברו הרבה הגאון זקנינו רביינו שמריו הוזקן ואני שמריא בכך ישבוע אל נכו זכו תן עליינו אמן העתקתו מספרו אלף המונן לנכבד היקר והמשכיל עטרת בחורים והדר זקנים כץ יהודה ורילא בכך שמואל מ"ב (מנוחתו כבב) והשם זכינו להולד בנים ולהוישו להם יחד עם כל מה שימצא לו ולא יאכלו זרים חילו אמר ואמ.

This commentary (on a part of the Talmud which is replete with interest for critics, as it treats on the origin of the Septuagint version of the Pentateuch and other points of importance) is a testimony to the author's great learning and critical tact and acumen. (On his identity with R. Shemaryah of Negroponte, see Geiger, *החלין*, ii. pp. 25 and 158, and 159, ii. p. 94.) In the course of this essay he mentions the following authorities: ר' אברהם (whom he generally calls ר' ר' שׁ; בעלי החופפות); (2) ר' (Ibn 'Ezra); (4) הרמ"ן (Maimonides); (5) and none later, although he wrote it as late as 1309 (see *Excurs. III.*). The following works of his own are also mentioned therein: (1) Commentary on the Pentateuch and on other parts of the Bible, and (2) on (the agadic part of) the treatises of the Talmud, Shabbath, Synhedrin, &c. (see *Excurs. III.*). One would be inclined to think that what is given by the scribe as a subscription was in reality an erroneous superscription to the next work, but for a superstitious medical recipe (beginning קח חלב לבתאי שחורה ומישח פ' הרחם ותתעבר: וונתך standing between this and the next work. It is, however, quite possible that the foregoing commentary on *Talmud* Megillah, treating naturally on various passages of the *book* Megillah, was viewed by this not very learned copyist as a commentary on Esther itself.

### 3. A MIDRASH ON ESTHER.

Begins (leaf 112<sup>a</sup>):

אריות של זהב חלולים עומדי' משני צידי הכסא והוא מלאים כל מני בשמיים...

Ends (leaf 127<sup>a</sup>):

...יש אומרים החريب אבסדרא של זהיזיאו מישם ורבינו והשב הקב"ה הקדוש ברוך הוא מחשבתו בראשו ונתלה הוא ובינו בכבה הק"ה יקלקל מוחשבות של כל אוייבינו מעלינו ומכל עמו ישראל ונאמר אכן ואמן תם ונשלם על ידי שמריא בכך ישמעאל וצוויל (וכר צדיק וחותם לברכה) והשם זכינו לימות המשיח מהרה בימיינו ובכתבתו לנכבד היקר והמשכיל עטרת בחורים והדר זקנים כץ יהודה ורילא בכך שמואל מ"ב ציטדין דפרטש בכ"ב לאדר שנת הק"ע ליצירה השלמתיו זה.

This Midrash, copied apparently from an inexact MS., corresponds in the beginning with the דמותה בס"א שלמה המלך (see Jellinek, *בית המדרש בא נוין* 1. pp. 84, 85) and from leaf 113<sup>a</sup> to the end with the *Ibid.* 2. (Ibid.

<sup>1</sup> זצ"נ is not equivalent to זצ"ק as Luzzatto, *ביבי ברוין*, Prag, 1841, 8vo. p. 17, Note 4) and Zunz (Gesch. u. Lit. p. 456) think. See Index of Abbreviations at the end of this Catalogue.

pp. 2—18), and is more or less taken from the תרגומים, but particularly from the second תרגום or Jerusalem paraphrase of the book.

On leaf 77<sup>a</sup> occurs the following note by the copyist:

כ'ב של כתיבה וניר וקלף.

There are no traces at all left by former owners, except, on leaf 127<sup>b</sup>, the following entry, גומא פְּרִיטִיקוֹ כִּי חִוָּת שְׁטָנוֹמִינִישׁ (Exod. ii. 3 and i. 19), in Greek Sephardic Rabbinic handwriting of the xvth century. The book afterwards belonged to Erpenius.

The condition of the MS., but for the defects, is excellent.

[Library-mark, Mm. 6. 26. 2 ; presented in 1632 by Catherine, Duchess of Buckingham.]

## II.

## COMMENTARIES ON THE BIBLE, WITHOUT THE TEXT.

## No. 34.

Parchment,  $10\frac{1}{4}$  in.  $\times$  8 in. ; 178 leaves, 4-sheet quires, 2 columns, 33—35 lines; mixed (square and Rabbinic) character, Italian and Greek Sephardic handwriting of the XIII—XIVth century.

**פירוש התורה לרבי שלמה זצ"ל**

COMMENTARY on the Pentateuch by R. Shelomoh b. Yitzchaq of Troyes (Rashi).

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Genesis*; 48<sup>a</sup>, *Exodus*; 94<sup>a</sup>, *Leviticus*; 121<sup>a</sup>, *Numbers*; 150<sup>a</sup>, *Deuteronomy*; 176<sup>b</sup>, blank; 177 and 178, probably blank, wanting.

The weekly פירושות have at the beginning a large initial word, and at the end .... תבלה פרשת (those of נצבים and ויל are treated as one). The various books have at the end a rhyme probably belonging to the scribe, whose name must have been Abraham, as whenever the word אברהם occurs, he has placed a little ornament against it.

This MS. is, if not one of the oldest, certainly one of the most correct copies of this work, and surpasses, both in what it has and in what it omits, the printed editions. It is to be regretted that Dr. A. Berliner, the latest editor of Rashi on the Pentateuch (Berlin, 1866, 8vo.), whose labours are very meritorious, knew nothing of this MS., which would, while confirming him in most of his views, have checked him in a few things which he has advanced without sufficient grounds (see *Excurs. II.*).

Later hands, Sephardic as well as Italian and Ashkenazic owners, have left their mark on this MS., partly by corrections and partly by questionable ornaments. The former are mostly to be found on the outer margins, and the latter chiefly at the commencements of the various books. Now and then these are also to be met with in other places, where they serve the purpose of illustrating various passages. No names, however, are given. On leaf 1<sup>a</sup> is the name of Isaac Angiolo, and on the outer margin of leaf 130<sup>b</sup>

(which has been cut) we read: ... אַבְרָהָם אָזְדָה וְלֹהֶה (ברונו לחיי העילם הבא) whilst on one of the fly-leaves at the commencement שמו אל דוד ליצאטו י'ב occurs. See Catalogue de la Bibliothèque ... redigé par son fils Joseph (Padoue, 1868, 8vo.), p. 10, No. 94. To this distinguished scholar is due the re-touching of the MS. towards the end.

Leaves 1—2, 7—8, 12, 14, 16, 21, 24, 33—34, 36—37, 44, 54, 60—61, 71, 98, 103, 119, 155, 163—176 are slightly injured, yet so as to affect the writing in two places only, so that the MS. is on the whole in a good state of preservation.

[Library-mark, Add. 626 ; bought in 1870 from S. Schönblum.]

### No. 35.

Paper, in quarto, 8 $\frac{5}{8}$  in.  $\times$  5 $\frac{7}{8}$  in.; 122 leaves, 6-sheet quires, 26 lines; Rabbinic character, Greek Sephardic handwriting of the xivth century.

### פְּרוֹשִׁים עַל פָּרֹשִׁי רְשִׁי וְהַרְאָבָעַ עַל הַתּוֹרָה וּדְבָרִים מְדָבָרִים שָׁוֹנִים]

Supercommentaries on Rashi and Ibn 'Ezra on the PENTATEUCH, together with various other matters ; defective.

ספר השנות שהשיג הרב אברהם ב' דוד ז'ל על ריבינו שלמה הכהן הזרחי 1. י'ל (יהי או יז'ר לברכה) בפירוש התורה.

STRICTURES on RASHI'S COMMENTARY on the PENTATEUCH by R. ABRAHAM B. DAVID.

The copyist's admonition runs thus :

אני מפים לכל מי שייהה הספר הזה בידו שלא יפסמיינו ברבים :

Introduction begins (after leaf 1° blank, 1<sup>o</sup>) :

מן שראיתי בפי התורה המכונה לרשי הכהן ז'ל הנודע ופירושו (נוטמים מן דרך כוונת התורה במלומות הרבה ומקצתם הם הפה מהכונה והכונה) ....

Work begins :

סדר בראשית. אותן הדרישות שהוא מזכיר שראיות הוא מפני שנקרוו ישראל הראשית מבואר והتورה ראשית. ע'פ' שלא היה בן הכהונה באותו המילה אינו מזיך אבל ההגנה שאח'ז'ל שהשימים נבראו מאט ומיום (לא הבין הרוב) ....

<sup>1</sup> S. D. Luzzatto was born at Trieste, Aug. 22 (not 25, as Steinschneider, Cat. Lib. Heb. in Bib. Bod. p. 1633, No. 6193, writes), 1800, and died as Professor in the Collegio Rabbinico, at Padua, Sept. 29 (not 30, as Stern, Liber Responsionum . . . Vindobonæ, 1870, 8vo., in a note to Luzzatto's letter, has), 1865.

Ends (leaf 11<sup>a</sup>):

.... אָוּ מְשֵׁה רְעָה (רְבָנוּ עַלְיוֹ הַשָּׁלוֹם) זֶה הַשְׁיוּר יְוָתֵר מַעֲגֵג שְׁהִיחָה רְשָׁעֵג נְמוֹרָא  
אַלְאָה אַמְּתָה כִּי כָל אַוְתָם הַדְּרִישָׁת בְּרוּ אַוְתָם בְּלִיבָם תְּוֵי רָוח וְהִי חֹטְטָאִים  
וְהַחְטִיאָא אֶת תּוֹרַת יוֹיְהִי תְּמִימָה מִשְׁבַּת נֶפֶש: נְשָׁלְמָוּ הַשְׁנוֹת שְׁהִשְׁגַּחַד אַבְרָהָם  
בְּדַרְדַּעַל רְשָׁעֵג צְוָיל יְהִי אוּ נְבָרֵךְ צְדִיק וְחַדֵּד לְבָרְכָה עַל דַּי לִי (שְׁבָתָה) הַצְּעִיר  
בֶּן הַחֶבְרָה רִי (יְשֻׁעָיא) כָּהָן וְהַמּוֹהָק בְּלָבָב (Bilbao) בֶּן הַרְבָּ מִ (פּוֹרָנוּ) יְהֹוָה כָּהָן  
בְּלָבָב: בָּרוּךְ יוֹיְהִי שְׁלֵי כַּתְבָּהִי.

This book of strictures is of the greatest importance both on account of the literature it contains, which is apparently unique and is certainly of the highest order of merit, as also on account of the freedom, bordering on disrespect, with which the author speaks of the otherwise universally venerated Rashi, whom he once (leaf 9<sup>a</sup>) calls שְׁרִיְל. (See Excurs. II.)

Our author, as will be seen, partly from his calling Rashi, but more so from his style, must have been himself an Arabic-speaking Sephardi. He must have lived between 1204 and 1411 (probably in the xiii<sup>th</sup> century), as he mentions Maimonides with the term לְאָבָן and is in his turn so spoken of by the copyist, although it is certainly possible that this last לְאָבָן refers to his father only. Respecting the author's identity we can only negatively say, that he is neither the R. Abraham Hallevi b. David (דאוי) who wrote the *ספר הקבלה*, and who suffered martyrdom in 1180, nor the Abraham b. David who wrote the *משנה תורה* on the *השנות* of Maimonides. The former, apart from the improbability of his quoting the *מורחה*, would not have spoken so disrespectfully of Rashi (of whom, perhaps, he had never heard, as he does not mention him in the *ספר הקבלה*, although he mentions Rabbenu Tam his grandson with respect). The latter, on the other hand, would not have so idolized Maimonides as our author emphatically does. Should Jellinek's theory (Beitraege, I. p. 75 and III. בית המדרש פודס ורוניים Anhang, p. XLIII. Note 16, based on R. Mosheh Cordovero's XII. and Dukes' p. 3), that R. Yoseph הארוי is the author of the commentary on the *ספר יצירה* commonly ascribed to R. David, turn out to be incorrect; and should, after all, that commentary belong to a R. Abraham b. David; then we should feel inclined to identify this our author with the commentator of the *ספר יצירה*, as he is unquestionably a solid cabbalist as well as a deep thinker (see Excurs. VI.).

Most of the more disrespectful phrases have been crossed through and replaced by such as are somewhat more respectful towards Rashi. They are the work of later hands (Ibn Tarshish a Greek Sephardi and Shelomoh a Greek Ashkenazi; see later).

## 2. [לקוטים שונים] COLLECTANEA VARIA.

Begin (leaf 11<sup>b</sup>):

אַלְהִי אָבִי לְהִיוֹת לִי בְּעוֹרִי. אָוּמֵר בְּמִסְכָת סְפָרִי שְׁאֵין מְבָרְכֵנִי עַל הַלְּבָנָה  
עַד שְׁתַתְבִּצֵּן פִי עַד שְׁתַאֲדִיר מַאוֹרָה בְּטוּב מְלִישָׁן בּוֹצִינָה דְנָהוֹרָא....

End (leaf 16<sup>a</sup>):

...לְלִיהוֹן וְלַתְּסִפּוֹרָת מִכְאָן וְאַיְלָךְ אָמֵן הַבָּה' (הַקָּדוֹשׁ בָּרוּךְ הוּא) וּבָא אַתָּם  
מְרֻחְמִי עַלְיוֹ יוֹתֵר מִמַּנִּי עַבְלָעַד כִּאן לְשָׁוֹן רַב יְהוּדָה.  
לְשָׁבוּן

והשלמותו לשבח האל חי, אשר בו נפשי אוי ורוחיו;  
אותי יעוז ויחכם לבני, וגם אתה למדם בנווחי;  
בתוכה

These collectanea are of varying value even as they are by various authors and on various matters. They may, however, be reduced to the following chief points:

- a. Sayings of the Rabbis ;
- b. Calculations in the style of Notaricon (נוטריקון) ;
- c. Difficulties, questions and answers ;
- d. Symbolical interpretations of certain customs ;
- e. Ordinary explanations of certain customs ;
- f. Explanations of biblical passages, (in one of which R. Shemuel  
ר' שאול is mentioned) ;
- g. Halakhic quotations from Rabbenu Yonah (b. Abraham of Gerona),  
and R. Asher (b. Yechiel) the well-known ר' אשען ;
- h. Extracts from the Babylonian Talmud.

3. [חדושי רבנו ישעיה הכהן (בן עמנואל ?) על רשי על התורה]

SUPERCOMMENTARY on RASHI on the PENTATEUCH by R. YESHA'YAH  
HAKKONEN (b. 'Immanuel ?); defective.

<sup>16b</sup>, *Genesis*; <sup>26b</sup>, *Exodus*; <sup>43a</sup>, *Leviticus*; <sup>48a</sup>, *Numbers*; <sup>52b</sup>, *Deuteronomy*.

Begins (leaf 16<sup>b</sup>):

עמי עשו עזורי מעם יי' עשה שמים ואארץ 2 (Ps. exxi) בס"ד (בסייעתא דרשמייא) בברצון האל בראשית ברא... פרש"י אמר ר' יצחק... והקשה מורי אדרבה לא היה לו להתחיל אלא מהמייל שהרי המילה הייתה קודם לו והיא מצויה

Ends (leaf 55<sup>a</sup>):

...וכולן (ובולן) בגימטריה חילוון (חלוון). חפלת וזאת הברכה...  
אל הסופר תן מנוח. רבו ציריו מני ארבה:  
אל גנותו ליעוף בכם, ולאין אוננים עצמה ירבה:

The following points, resulting from a careful investigation of this MS., are worth noticing:

(1) The author mostly calls Rashi, even as he is called by both R. R. Yesha'yah of Trani (grandfather and grandson) by the name of **המורה** (occasionally **המורה הנזול** and once **המורה**), which is against the theory of Azulai (who restricted it to R. Yesha'yah I.) and his annotator Isaac Benjacob (who in extending it to R. Yesha'yah II., restricted it to these

two). This theory was adopted by the great Munk, who, on the strength of this appellation, vindicated to R. Yesha'yah i. a work in the Paris collection (No. 366 in the new Catalogue). This work, however, belongs to him, although for other reasons. Zunz, *Zeitschrift für die Wissenschaft des Judenthums* (Berlin, 1823, 8vo.), pp. 367-368, has shown that even the *tosafot* called him sometimes so; and indeed this "Prince of commentators" has been called by many others also, *המורה הקדוש*.

(2) Yesha'yah of Trani, the elder, is here quoted as *ר' ישעיה ב' מ צויל* (leaf 31<sup>a</sup>); and, perhaps, the *יש צויל* of *ר' יeshua' b' m' zvayil* may be the same.

(3) Our author, although called in the superscription by a later hand (see below) *ר' ישעיה השני* (leaf 31<sup>a</sup>), cannot have been a grandson of the foregoing, and much less the well-known R. Yesha'yah b. Eliyyah. (See MS. Add. 169.)

(4) The commentary is full of *גמatriot*, halakhic discussions, and agadic sayings, which prove the author to have been a Talmudist of no mean capacity. Each of the numerous difficulties raised either by the author himself, or by his teacher, concludes, if remaining without a solution, with *ורפיא*. (See No. 36 below, p. 64, Note 2 (1)). Now and then the author supplies us with corrected readings of the Rashi-text.

(5) The author quotes his teacher continually by the phrases, *ומקsha מורי* (*הר' רבנו*) or *ותריץ רב' מורי*, *וקשא לרבי*, *וחקsha לרבי* or *ותריץ מורי*, and, without giving his name (in one place, leaf 26<sup>b</sup>, he certainly says *צוויל*, *צוויל*, *צוויל*), *without giving his name* (in one place, leaf 26<sup>b</sup>, he certainly says *צוויל*, *צוויל*, *צוויל*); see, however, 12, below). This teacher, as well as he himself, possessed the *Midrash ha-shem*. See Zunz, *Gottesdienstl. Vortraege* (Berlin, 1832, 8vo.), p. 281, and *Excurs. III.* of this Catalogue.

(6) The author must have lived in the XIII—XIVth century as he quotes *החסיד ר' יצחק* (perhaps R. Yitzchaq of Russia); R. Yehudah (b. Shemuel) who died 1216, (see description of MS. Add. 669. 2 below), and R. Mosheh (*מקונצי* of Coucy ?). Besides these he quotes *ר' ר' רבנו תם* (*ר' רבנו תם*, i. e. R. Ya'aqob b. Meir), R. Ya'aqob of Orleans, Rabbenu Tobiyyah, Ibn 'Ezra, Rabbenu Chayyim, a Rabbenu (leaf 35<sup>a</sup>), a contemporary (*סגן לוייה מ' מ' צ'ל* (39<sup>a</sup>), his contemporary *הר' אשכנז* (*מפני ר' יהודה הלוי* (perhaps the same as the foregoing), *מפני ר' יהודה הלוי* (*margin*), Rabbenu Shemuel and Rabbenu Mosheh of Coucy (*מקוצץ*)).

4. פ. EXPLANATION of the *טל* of R. EL'AZAR HAQQALIR.  
Begins (leaf 55<sup>a</sup>):

קחה חידות ופירוש פמח ישנות. במוסוף התבונן הנפשות:  
ובו התבוננה רב ודרעת הקורושים. וכל דברי נברות וחולשות:  
ותמצוא חן וחסיד טוב וכל תד' אוטיך לך ביאות וחשות:  
נאום תשבוי קטן קומה ושפלו בני חבר (ישעיה) הוא קדושים:  
בדעתו אביעת חידות בדעתו של הב'ה. אביעת כמו יום יביע אומ'....

Ends (leaf 63<sup>b</sup>): ... אב' ישנה (on the last poem but one; leaf 63<sup>b</sup>)... in the last poem but one; leaf 63<sup>b</sup>: ...ישראל שנקראת ישנה שע' אני ישנה ולבי ערד כל דפק פתח לי אהותי רעיהתי וכתי' (ובתייב) שראשי נמלא טל קוזחותי רסיטוי לילה. תם ונשלם. שבך לבורא עולם. פירוש בדעתו אביע למוסוף. לשבח לשם שהוא מוסף.

There can be very little doubt that this explanation belongs to the school of Rashi, if not to that celebrated teacher himself, as it is quite in the style of his time and school. (See MSS. Add. 394. 1 and 2; and Add. 561, marginal literature.) The poem given above belongs only partly to R. Shabbethai (anagrammatically, **תשבתי**), the chief copyist. See **תקון מדות** by R. Shelomoh b. Yehudah Ibn **גבריל** (in the collection **הנפש**, **גנון נכוון** by R. Shelomoh b. Yehudah Ibn **גבריל** in the collection **הנפש**, **ריבא דתרכז**, 1562, 4to.) at the end. In a highly valuable MS. which among other matters contains also this work of **גבריל**, and which belongs to Fischl Hirsch of Halberstadt, the poem here imitated, is to be found at the commencement of the just-named work.

5. [שני שירם]. Two Poems, occupying leaves 63<sup>b</sup>—64<sup>a</sup>.

The first is the famous piece, in 23 lines, all ending in י or ים, by R. Abraham Ibn 'Ezra, beginning :

באתִי בַיּוֹם צוֹם בֵית אֲנוֹשׁ צָר עַזׁ ...  
and ending :

... וּזְכֹר לְאַבְרָהָם סְפָרְדִי אֲשֶׁר יָקַם בְּרוֹב יְמִים וּשְׁבָעִתִים :

See Biscioni, Bibl. Hebr. Flor. Cat. (8vo. ed.), pp. 325, 459.

The second is a poem, apparently addressed to Maimonides, in 16 lines, all ending in סים. It begins :

לְךָ הָרָב לְמַשְׁוֹרָר כָּל רַכְבָּים ...  
and ends :

וּקְם שְׁבָט וּמַחַז פָּתָח . צָר אֶל עַמִּים יְרֻמָּם פָּה וּנְסִים . תָּם וּנְחַתָּם :

6. [פריש סודות אבן עורא על התורה לר' יוסף אבן כספי]

SUPERCOMMENTARY on R. ABRAHAM b. MEIR IBN 'EZRA on the PENTATEUCH, by R. YOSEPH b. ABBAMARI b. YOSEPH b. YA'AQOB IBN KASPI of Argentière<sup>1</sup>.

Begins (leaf 64<sup>b</sup>) :

פִּירְיוֹ סְודֹת שֶׁל (אָבִן כְּסִפִּי) עַל רַבִּי אַבְרָהָם בֶּן עַוְרָא : וּמְאַל עַוְרָא . פָּרָשָׁת בְּרָאִית אָמַר רַבִּי (וּבַינְהוּ אָבָע' אָבִן עַוְרָא) וְצַל בְּהַקְרָמָת פִּי הַתּוֹרָה דְּרָשָׁוֹת קְרָדְמוֹנִים שְׁהַתּוֹרָה קָדְמָה לְעַלְלָם אֲלֵפִים שָׁנָה וְאַמָּה כִּי אֲנֵנוּ בְּמִשְׁמָעוֹ ...

Ends (leaf 87<sup>a</sup>) :

... שְׁהָוָא נְכוֹן לְבוֹא אֶל בֵּית הַשֵּׁם שְׁהָוָא צִוָּר לִיבִּי לְאָל צִוָּר דְּמָנוֹי הַנְּאָמָר עַלְיוֹ קָרוֹב אַתָּה בְּפִיּוֹם וּרְחֹק מְכֹלְיוֹתֶיךָ . נְשָׁלָם סְפָר וּקְרָא . תְּמוּ סְודֹת שֶׁל אָבִן עַוְרָא שְׁפִירָשָׁם אָבִן כְּסִפִּי עַל יְדֵי אֲנֵי חֹלְלָת וְלֹא אִישׁ שְׁבָתִי בְּנֵי הַחֲבֵר ר (ישעיהו) בְּנֵי כְּבָוד הָרָב רַבִּי יְהוֹדָה כְּהֵן בְּלִבְבוֹ הַשֵּׁם יְקִים בֵּי מִקְרָא שְׁכַתּוֹ לְאָיְמוֹשׁוֹ מִפְּךָ וּמִפְּרָעָר אָמַר הַשֵּׁם מְעַתָּה וְעַד עַלְלָם וּסְמִינָן לִימֹזָן וּזְאַכְוֹעַ אָמַן הוֹק .

As is supposed, R. Yoseph Ibn Kaspi wrote three supercommentaries on Ibn 'Ezra on the Pentateuch, one on the simply difficult passages, of which there are not a few, and another on the theosophical or rather theologico-philosophical (in rare cases also on the astronomical and mathematical)

<sup>1</sup> עַמְרוֹי נְסָפִי וּמְקוּם, München, Cod. 61; see Kirchheim, (Frankfurt a. M., 1848, 8vo.), p. I. Note 1.

passages, which are doubly difficult, and are mostly spoken of by Ibn 'Ezra himself as סודות. The present commentary is to be identified with the latter; see MS. Add. 510. 2. leaves 69<sup>a</sup>—96<sup>a</sup>. (On the third see Steinschneider, in Ersch and Gruber's *Encyklopaedie*, Sect. 2, Theil 31, pp. 68 and 69; Geiger, Jüd. Zeitschr. vi. p. 124; MS. Add. 857. 2, and Excurs. II. of this Catalogue; and for the introduction and the supercommentary on Num. and Deut. see later.)

7. שאלות לאבא אוריון. QUESTIONS and ANSWERS on VARIOUS MATTERS.

Begin (leaf 87<sup>a</sup>):

אמר דילטורין פי רכילד מגלע' ייל (יש לומר) כי דלטור בניםMRI רכילד

End (leaf 88<sup>a</sup>):

.... ואמרו רוזל הנולד אדורם ממותינים לו עד שיבלע דמו זה נבלע לעולם  
ונשאר כך" סליקו שאלות ותשובות לאבא אוריון בעור החם.

The author's name is, no doubt, fictitious, and the literature, consisting of questions and answers, is only true as far as the facts underlying the questions are concerned. The answers are mostly explanations in Hebrew even of Greek words. (For similar practices, however, see both Talmudim *passim*.)

8. קושיות ותירוצים. HALAKHIC DIFFICULTIES and ANSWERS.

a. On the laws concerning the Day of Atonement, according to Maimonides.

Begin (leaf 88<sup>b</sup>):

על הלוות יה (יום הכפורים) פרק ראשון. אמר ומהו חייב על עשיית מלאכה ביום זה אם עשה ברצונו בזדון וכו' וא"ת (ואם האמור) מה הוצרך לומי ברצונו כי פשיטה כיון שעשוה בזדון שברצונו הוא ....

End (leaf 91<sup>a</sup>):

.... ובchein סמכתו דעתו דחולת ולא מאכילנן לה .. תמו קושיות ותירוצים של יה על מהר"ם (מורנו הרב רבי משה).

These halakhic difficulties and answers extend over certain points of the first two sections of the law to be observed on the Day of Atonement (שביתת עשור Hilekhoth, book 1, chapters 1 and 2, mishnah תורה). Although it says, on leaf 90<sup>a</sup>, תשלט פ"ב (פרק ב) מהלבות יה (הallowances of the sick), such is not the case, as it treats to the very end of the article on the laws concerning a person being sick and the permission to take food in such a case. In the course of this short article we read:

בך פי' החבר ר' אליעזר ז"ל ור' משה ייל (יחי לעד) פריש ...: b. On the laws concerning the sounding of the Shophar on a New Year's Day.

Begins (leaf 91<sup>b</sup>):

הלוות שופר פי' (פרק) קושיא הרם במו"ל. אמר ע"פ שלא נתרפרש בתורה תרואה בשופר .... ארציכם וא"ת היאך הוא למוד מכאן אם מגש (מנורה) שווה ....

Ends (leaf 91<sup>b</sup>):

.... וכתי זיכרין תרואה יהיה לכם . לא מעאתך יותר.

Mishnah תורה (These laws), occupies one point only in the first section of these laws (Book, *Hilekhoth*, *zmanim*, *shoper*, &c.).

9. קושיות אחרות (OTHER DIFFICULT QUESTIONS and VARIOUS OTHER MATTERS), occupying leaves 91<sup>b</sup>—94<sup>a</sup>.

a. On the formula *למה אנו מברכין על נטילת ללב לא על נטילת אחרוג* ....

b. On Ibn Ezra's explanation of Gen. iii. 18, beginning:

zechot כתוב ר' אברהם א'ע (בן עזרא) זיל בפי התורה פרש' בראשית וקווין ... פ' תיבת קווין הוא פעל שלם ....

c. On Ps. xci. 11 &c., beginning:

קבלת וחידוש. כתוי כי מלאכיו יצוחה לך לשמרך בכל דרכיך שנים וכתי חונה מלאך השם סביב ליראיו אפילו אחד ....

This is not identical with No. 134. F. in Ghirondi's Library, catalogued by Steinschneider (Berlin, 1872, 8vo.).

d. On Job xxviii. 12, explained in the style of נטיריא and beginning: זה חוכמה מאין תמצא אמן מאין בנטיריא ק' ....

e. On six points, four of which explain sayings of the Rabbis, while two refer to medical matters. They are introduced by the catechetical phrase *התרע*; for example:

התרע למה אחז'ל (אמרו חכמינו זכרונם לברכה) רוב המומיירם פקחים" אמן דעו כי המכור לא יהיה בלבד מנוחה ומנוחה ....

f. On the difference made by Maimonides, between the number of the leaves required in the myrtle and the willow of the brook (used on the Feast of Tabernacles). It begins:

זאת התשובה השיב ה'ר' רבי משה ע'ה על השאלה ששאלנו לו חכמי ומנו .... At the end we read:

זו הועתק מהעתקת חכם אחר שהעתיקו בלשון ערבי ממענה החכם ה'ר' רבי ע'ה. חמודה גנואה 75, and ע'ה (Frankf. a. M. 1854, 8vo.), pp. 5 and xxxiv. This MS. has instead of זיל כל (Königsberg, 1856, 8vo.), pp. 5 and xxxiv. but there is little doubt that אבל is the right reading.

10. [שירים שונים]. VARIOUS POEMS, occupying leaves 94<sup>a</sup>—95<sup>a</sup>.

a. החزو לתשי' (the principal copyist, whose anagram this is), beginning:

צבי היבין צרי צרי שפטו ....

b. ריב הלחם עם הין, beginning:

בין רעים שמעתי תוכחות ....

See Assemani, Bib. Apost. Vat. Codd. MSS. Cat. (Romae, 1756, Folio), Tom. I. No. 303. 3, p. 290.

c. אל בוראי ראשית הכל בו רבנו מהללי ....

See Assemani, ibid.

d. Copyist's thanksgiving, beginning:

גשם בעור כל עונה.

11. [תפלת הקדיש]. ON THE PRAYER, &c., occupying leaves 95<sup>b</sup>—97<sup>a</sup>.

a. Explanation of this prayer by R. Shelomoh of Paris, beginning : פִי קָרִישׁ לְרַבִי שְׁלֹמֹה גָּנוֹן מִפְרִישׁ וְצָלָל. יַתְגַּדֵּל וַיִּתְקַרֵּשׁ עַל שֵׁם וַחֲתְנָרֶתֶת וַיַּאֲקִרֵּב כְּבִיכּוֹל חָסָר הָאָן וַדְּאֵי חָסָר הָאָדָתִי כִּי יָד עַל כֶּם יְהָ נִשְׁבַּע הַקָּבָה . . .

See Assemani, *ibid.* 16 (p. 292).

b. Reason for the recitation of this prayer, beginning : מַצָּאתִי טָעַם בְּקָרִישׁ . מִפְנֵי מָה חִקּוּנוּ שְׁעָנִין הַקְּתָל אָמֵן הָאָ שְׁמָה רַבָּה . . . וְהַן שְׁבַע תִּבְوتִים בְּנֵנֶר . . .

[פְּרוֹשֵׁה עַל הַהֲנָדָה לְרַבִי יְשָׁעִיא הַכֹּהֵן (בֶּן עַמְנָאָל ?)]

EXPLANATION of the DOMESTIC SERVICE on the FIRST Two PASSOVER EVENINGS, by R. YESHA'YAH HAKKOHEN (b. 'Immanuel ?).

Begins (leaf 98<sup>a</sup>) :

הַנָּדָה לְהַרְבֵּב הַחֲסִיד הָגָנוֹן רַבְינוּ יְשָׁעִיא מָרוּנוּ וַרְבֵינוּ הָאָ לְחַמָּא עֲנֵיאָ דְּאַכְלָוּ וּכְוּ בִּירוּשָׁלָם (בִּירוּשָׁלָם) שְׁמָפְרִים אַרְמִית לְכָן מְסֻפְרִים לְשָׁוֹן זֶה מְשׁוּם שְׁמָחָה . . .

Ends (leaf 104<sup>b</sup>) :

וְאַחֲרֵי שִׁינְגָּמוֹר הַלְּלָה מִזְרָנְגִּילְיָן לְהַסְּפִּיף שְׁבָחוֹת הַרְשָׁוֹת בִּירָם וְאַחֲרֵי בְּרָךְ מְבָרֵךְ עַל בּוּם רַבְיעִי בְּרוּא פָּרִי הַגָּפָן וְעַל הַגָּפָן. אַיְלוּ דְּבָרֵי הַרְבֵּב הַגְּדוּלָה הָגָנוֹן רַבְינוּ יְשָׁעִיא וְצָלָל.

The author of this is unquestionably identical with the author of the supercommentary on Rashi on the Pentateuch (see 3 above), and must, therefore, not be confounded with either of the RR. Yesha'yah of Trani. In the course of this explanation the author mentions his teacher (נְשָׁאָלָתִי מִרְבִּי . . . וְאָמַרְתִּי . . .), although not by name. He further mentions a certain R. Yitzchaq (of Russia ? or is this his teacher, as he says, leaf 100<sup>a</sup>, *Tanna ha-za'ad qalonymos* ?), besides R. Qalonymos (קָלוֹנוּמָס), and R. Yesha'yah, whose נִימּוֹקִים he speaks of (R. Yesha'yah of Trani I.).

13. [חֲדֹשִׁים וּכְוּ עַל אַבְלָוִת]. EXTRACTS from the TALMUD, and NOVELLÆ, on MOURNING AFFAIRS, &c., occupying leaves 104<sup>b</sup>—105<sup>b</sup>.

a. beginning :

כִּשְׁמַת בָּנוֹ שֶׁל רַבִּן יְוָחָנָן בָּן זְכָאִי נִכְנָסָוּ תַּלְמִידִיו לְחַמּוֹן . . .

b. beginning :

רָאָתִי בְּתוּסָפוֹת שְׁמָקְשִׁין עַל הָהָוָא שָׁאוּם בְּכַתְבּוֹת מְבָטְלָן תַּלְמֹוד תּוֹרָה . . .

c. beginning :

וְנִשְׁאָל מְרָב פָּלָטוֹי גָּנוֹן נְהָנוֹן אַצְלֵינוּ בְּשָׁעָה שְׁחוֹזָרִין בְּבֵית (מִבֵּית) הַקְּבָרוֹת .

14. סִירְתְּהַתְּבָה [לְרַבִּי אַלְעָזָר מִגְּרָמוֹן]. RULES for PENITENCE, by R. EL'AZAR B. YEHUDAH B. QALONYMOS, commonly called R. EL'AZAR OF WORMS.

Begins (leaf 105<sup>b</sup>) :

הָאָ לְקָדְשָׁר סִירְתְּהַתְּבָה וְהַלְכָותָה לְכָל עֲבִירָה וְעַבְרָה וְהַם מִיסּוֹד הַדָּרְבָּן אַבְלָעָזָר בָּן רַבִּי יְהוָדָה כַּאֲשֶׁר קִבְּלָה מִרְבֵּי יְהוָדָה מִרְיְשָׁבּוֹרָק (Regensburg) אַבְ

הוכמה בין רבינו שמואל אשר היה בן רבינו קלוניום הזקן מאספסיאן בן רבינו יצחק בן הרב רבינו אלעוז והם קיבלו רב מרוב ונאו מגאון וחכם מוחכם עד משה מסיני" והוא האיש ההוא אשר תקף יצרו....

Ends (leaf 116<sup>a</sup>):

... והנינוחיך מהו עלי יהיו לרצון אמר פי והנינו לבי לפניך יי' צורי וגואל" תם סליקו ענייני תשובה כאשר סידורם רבינו החסיד הנדול והפרש הרב רבינו יצחק זצ"ל וחיברם בבר הנגון חז אלעוז מרגמישין (Worms) בן רבינו יהודת כאשר קיבל מרבבי יהודת אב החוכמה מרנסבורג (Regensburg) זיל' וכתבותם אני (שבתי) בן (חכבר ר' ישעיה) כהן בן (רב) ר' יהודת כהן (בן הרב חמובחך ובנה) משה (עב"ד) האל בן (רב) ר' שבתי בן (מורינו הרב הנדול ובנה) ישעיה (גאון בן רבינו) עמנואל זצ"ל השם יזקינו להנות בו אני וורע זרעו בכחך לא ימוש מפיק ומפער ורעד ומפער אמר השם מעתה ועד עולם" חזקן ידים רפות ברכום בושלות אמתו אמן.

These rules, which are to be found in the author's (Cremona, 1557, Folio), leaves 6<sup>b</sup>—9<sup>b</sup>, at the end of the Responsa of R. Meir b. Barukh of Rothenburg (Prag, 1608, Folio), and elsewhere, differ considerably from the printed editions (see later).

15. [סודות בקבלה] CABBALISTIC MATTERS, occupying leaves 116<sup>b</sup>—119<sup>a</sup>.

a. On the Most Holy Name, beginning:

בש"ד ב' יה סודו. דע כי השם הנכבד נכתב ואני נקרא בכיה...

See Ibn Ezra on Exod. xxxiii. 23, and the supercommentators in (Amsterdam, 1721, Folio), leaves 50<sup>b</sup> and 84<sup>b</sup>—85<sup>a</sup>. Towards the end this article is somewhat cabbalistically treated.

b. On the name ירושלים, beginning:

והנה אנלה לך סוד ירושלים ולמה חסרים. דע כי מספר ירושלים הוא פגוש...

See Assemani, No. 103. 6, p. 72.

c. Calculation in connexion both with the Most Holy Name and the spelling of ירושלים, beginning:

זה סוד החשבון אבגדהוזחטי בראשית המניין שהוא א' עד תכליתו שהוא י'...

d. On the Most Holy Name, beginning:

דע לך בני כי זה השם שני מפרש לך עתה הוא סוד גדול ומופלא...

e. On humility, &c., beginning:

כשהוא מוכיח את עצמו ונוטן דין הבורא מעצמו.

and ending:

... ויכנעו עמי אשר נקרא שמי עליהם" תם בתם על איש צער ולא תם (שבתי

בן החבר ר' יהודת הכהן) בלבד.

Leaf 119<sup>b</sup> is blank.

16. [לקט השבחה] A NOTE, occupying leaf 120<sup>a</sup>. It begins:

ז'קרא אכתבנו. זה ש"יך בפ' (בפישת) וארא ויל' (ויש לומר) זה שאומ' שסורתו גהו שרל' (שרצונו לומו) שפרעה סרט את משה....

This reference is wrong; it ought to be בָּנָה instead of בָּנָא; see leaf 28<sup>a</sup> at the bottom. Leaves 120<sup>b</sup>—122<sup>b</sup> are blank.

So far goes the work of the principal one of the two original copyists and first owner, whose name, as we have repeatedly seen, is Shabbethai Bilbao<sup>1</sup>; He is, apparently, a descendant of R. Yesha'yah Hakkohen. His fellow-copyist, who was a peninsular Sephardi, wrote but little in this volume; all that belongs to him is found on leaf 56<sup>a</sup>. But two later hands, whose work is of no small value, have left their mark on this MS.:

I. The first of these is Ibn Tarshish, a Greek Sephardi. To him are due:

(i) The crossing through of all the disrespectful terms in which Rashi is spoken of by R. Abraham b. David, and the substitution, in some places, of other and more respectful terms.

(ii) The erasures of the names of the principal original copyist and his immediate ancestors, against whom Ibn Tarshish seems to have had a spite. (Is it because he considered R. Shabbethai Bilbao dishonest in claiming for himself and his parentage titles and literature which were not theirs?) Thus he carefully erased the superscription of 3 and, leaving only the two words of the rhymes יִשְׂרָאֵל עֲבָרִים . . ., he puts the following instead: בְּסִימָנָא וּבְנַחַשָּׁא מַעֲלָא חֲפִין הַשׁ בַּדִּי יַצְלִיחַ בְּהַחְלִילִי לְכַתּוֹב חִידּוֹשִׁים בְּפִי הַתּוֹרָה עַל רַשִּׁי לְרַב הַגָּדוֹל רַבִּינוּ יִשְׁעָיָה הַשְׁנִי תְּנַצְּבָה . . . נִשְׁלָמוּ חִידּוֹשִׁי תּוֹרָה לְבָבֶר יִשְׁעָיָה כְּהַן תְּנַצְּבָה . . ., וְלֹא תִּמְכַר בְּלִבְבוֹ" (15. e.) on his bringing out, by an ingenious erasure, the damaging phrase וְלֹא תִּמְכַר, &c.

(iii) The marginal additions as follows:

(1) 16<sup>b</sup>—18<sup>b</sup>. Explanations of sundry passages in the Parshiyoth ה"ר ל"ק to בראשית. They are superscribed טעמי בראשית ל"ק, and are by מה"ר אלעזר קרובי אברם, i. e. R. Abraham b. Meir Ibn 'Ezra and by ר' ע"א, i. e. R. El'azar, a relative of the scribe, but chiefly by הרב"ש ב"ש, i. e. R. Yoseph בכור שור.

(2) 21<sup>a</sup>. Explanation of Gen. xxv. 6, which is ascribed to מה"ר אהרון ל"ז.

(3) 25<sup>b</sup> and 26<sup>b</sup>. Explanation of Gen. xlvi. 28, Ex. ii. 23, and iii. 19, which are ascribed to R. Yoseph קרא.

(4) 27<sup>a</sup>. Explanation of Ex. ii. 4, ascribed to הר"א ש"ר, i. e. R. Asher b. Yechiel, and of Ex. iv. 10, ascribed to the foregoing R. Yoseph.

(5) 28<sup>a</sup>. Explanation of Ex. x. 14 by an anonymous writer.

<sup>1</sup> "Shabbethai fils d'Isaïe Kohen de Saint Jean d'Acre," who copied No. 698 in the Paris Collection is, no doubt, the same. Assemani (No. 105. 11, p. 76), mentions a R. Mikhael (מכיאל) b. Shabbethai Kohen 'בלבּו' (which he erroneously writes Belibo), who is probably a son of our scribe.

(6) 33<sup>b</sup>, 34<sup>a</sup>, and 43<sup>a</sup>. Additions to R. Yesha'yah's commentary.

(7) 50<sup>a</sup>. Remarks (superscribed גליון) on Num. xiii. 1 and 16, in which last place we read . . . אֶבֶן תְּרִשְׁישׁ . . . .

(8) 50<sup>b</sup>. Remarks (superscribed גליון) on Num. xiii. 3, and 23, in which last place אֶם occurs, and on the same passage with reference to Ex. xiii. 16, in which R. Yehudah Hakkohen בֶּן־מְזַל is mentioned.

(9) 51<sup>a</sup>. Remarks (superscribed גליון) on Num. xvii. 18, in which וה' occurs.

(10) 120<sup>b</sup>. Extract from the T. B. Synhedrin 56<sup>b</sup> on the commandments given by God to the first man.

(11) 122<sup>a</sup>. Entry of the birth of Mikhael Bilbao (?), running thus: נולד בני מיכאל ביום ב' לחדר ניסן שנה הקע'א סימנו ה'ז' מודע מהר פארן ואתא מרובבות קרש מימיינו אש רת למו הש' יחייה וינדרלו בתרורה ובמצאות אמן.

(According to Jahn's Tables, 2 Nisan 5171 corresponds to 27 March 1411.) This is possibly R. Shabbethai's own son, only that the entry was made for him by Ibn Tarshish. See the foregoing Foot-note.

II. The second of these is a Greek Ashkenazi, named Shelomoh (see below), of the latter part of the xvth century. To him are due even more important additions:

(i) Various Rabbinical sayings on leaf 1<sup>a</sup> which are a continuation from what at one time preceded this volume in a former binding (see MS. Add. 377. 2).

(ii) Part of the phrases in replacement of those crossed through by Ibn Tarshish in R. Abraham b. David's Strictures on Rashi.

(iii) Marginal additions as follows:

(1) 12<sup>a</sup>. An extract from Qimchi.

(2) 48<sup>a</sup> and 55<sup>b</sup>. Emendations on the commentary of R. Yesha'yah Hakkohen and on that of the בֶּן of R. El'azar Haqqalir.

(3) 63<sup>b</sup>. An extract from the ספר האמונות of R. Se'adyah Gaon referring to matter on leaf 64<sup>b</sup> in Ibn Kaspi's supercommentary.

(4) 64<sup>b</sup>—70<sup>b</sup>. Additions to Ibn Kaspi's supercommentary on Ibn 'Ezra on the Pentateuch, consisting of the preface to the whole, and the supercommentaries on Numbers and Deuteronomy. The preface begins לא מפני אביך והוא איש סכל (שכל), and not איש אביך, as the first four MSS. cited by Steinschneider read.

Deuteronomy ends:

זה שאם החכם ראה בע סוד נדול . חמו ונשלמו ביאור הסודות של החכם ר' אברהם אבן עורה . והמפר' הזה הוא אבן כספי וכן נתאמת לי שכך הוא (שלמה) "ברוך נתן ליעך נח . פליק . ולפי הוראה שהמחבר אבן כספי ביאר אחר חיבור זה גם סודות וטעם ערבים" (see MS. Add. 510. 2, leaf 96<sup>b</sup>) (see MS. Add. 510. 2, leaf 96<sup>b</sup>) וסוד

וחשכל ועיש (ויעין שם).

(5) 87<sup>a</sup>. A reference to Ibn Kaspi's supercommentary on Ibn 'Ezra on the Pentateuch.

(6) 92<sup>a</sup>. A note on the orthography of the name with traditions from R. Shemuel מושטראק and R. Yitzchaq מנבניעך. See R. Yitzchaq b. Mosheh of Vienna's א/or זרעו (Zitomir, 1862, Folio), p. 5.

הא דאמרין במם' (במיסכת) כתובות בפ' (בפרק ה') רוץיה איש בקב' וטפלות... (7) 92<sup>b</sup>. Explanations of Mishnah Sotah, III. 4, beginning:

(8) סוד התשובה of R. El'azar of Worms, beginning :  
 עמי"ז אחיל סוד התשובה מיסוד הרב רבי אליעזר מגראמייזא וצ"ל אהיה"ז עשי"ז סוד התשובה שלח לנו.... ה'קב'ת.

(9) 106<sup>b</sup>. An extract from R. Yonah's (towards the end), commencing: **תמיד בכל חידש יתענה...**

(10) 106<sup>b</sup>—108<sup>a</sup>. A by Rabbenu Ephraim in תשריך with the acrostic אפרים. It commences:

וזה עוק נפשי והתערבי מפנֵי היבוט והקר ...  
and ends: "גמל אליעי" תם ונשלט מושב זם שיקר רב' אפרים ז"ל"

(11) 107<sup>a</sup>. An index of the 29 paragraphs of the סדר התשובה, the numbers being placed in accordance with this index at the side of each paragraph (107<sup>a</sup>—115<sup>b</sup>).

(12) 109<sup>a</sup>. Another reading of the text.

(13) 109<sup>b</sup>. A consultation or response by R. Meir b. Barukh on the penitence required by a woman, who killed her own child accidentally by lying on it while asleep. See יד כל ב' in עיר מקלט (Amsterdam, 1727, folio), leaf 50<sup>a</sup>, § xxxiv.

(14) 110<sup>a</sup> and 111<sup>b</sup>. Extracts from the *חי עילם*, on taking an oath and other matters.

(15) 114<sup>a</sup>. On warming oneself on a Sabbath in the nursery. It commences: **על עבירה חייב אדם לעשות תשובה** . . . . . and in the course of the note we read:

אבל כת' הר' אלכמונדי בן הר' יצחק בדורא (Düren) ז"ל (זהו לשונו) שמעוני מאבא מר' הר' יצחק לוי בשולמוד תורה לפני מורי הר' טוביה בצפרת ובא לשם הר' יהיאל מפריש וראה שהוא יושבים אצלם.....

בתר מלכות ר. שלמה (16<sup>ב</sup>). The extract from the *יירוי* of R. Shelomoh extracted from the *תורתיך* ... and ends with the words: **אך בלא חמדה**. It commences: **הקטן ابن גביוויל**, **אשמי**.

(17) 115<sup>a</sup>. *Chovot haLevavot* of R. b. Yoseph extracted from *Mosar*.

Ibn בָּקָדָה. It commences: **נפשי חכמי צדקה**, and ends with the words: **בן איש נורדר מקומנו**.

(18) 116<sup>b</sup>. Explanations of the calculation of the numerical value of the Most Holy Name.

(19) 117<sup>b</sup>. A table of the contents of the whole volume as formerly bound (MS. Add. 377), now consisting again of eight separate volumes; from which we see that at that time it consisted of at least 700 pages, of which now a good many are unfortunately lost; see MS. Add. 377. 1. Begins:

**עמ"י ע"ז לפקון זה הקובץ אגרת החשובה וחסידות ומני מוסרים ממה"ז  
אביגדור ב"ץ (כהן צדק) ....**

Ends:

**ספר בן סירא ק"ט עד ר"ג.**

(iv) The titles of the various works and essays, which are to be found in the corner of the upper margins, and the pagination (where the pages and not the leaves are counted) which is to be found in the corner of the lower margin of the recto pages.

A still later owner, a German Ashkenazi, Abraham b. Eli'ezer Hallevi of quite modern date (see leaf 116<sup>a</sup>, where **תקען לפ"ק** (לפרט קטן), *i.e.* 1816, occurs), has written the following on leaf 119<sup>b</sup>:

**אל אלהי אבי בעורי אברהם בר אלעזר שמו סג"ל (סגן ליה) .... אמי מורה  
מרות מינדל בת יהוד סג"ל ז"ל ....**

This owner seems to have dealt in lottery shares, as the numbers there given apparently indicate.

As for the state of the MS., leaves 1—18, 22, 28 have suffered from damp, 29 and 67 are wanting, 30—33 are partly destroyed, 34—36 are only a little damaged.

[Library-mark, Add. 377. 3; bought in 1867 from H. Lipschütz.]

### No. 36.

Paper, in quarto,  $6\frac{7}{8}$  in.  $\times 5\frac{1}{4}$  in.; 120 leaves, 4-sheet quires, 27 lines; Rabbinic character, fine German Ashkenazic hand-writing of the xivth century.

**ביאורים על פרוש רש"י על התורה לחכם אשכנו פלוני  
אלמוני**

Supercommentary on Rashi on the PENTATEUCH by an anonymous German Rabbi; defective.

Leaf 1, *Genesis* (1—16, 32, wanting); 52<sup>a</sup>, *Exodus*; 82<sup>b</sup>, *Leviticus*; 93<sup>a</sup> *Numbers*; 106<sup>a</sup>, *Deuteronomy*.

Begins (leaf 17<sup>a</sup>, on Gen. xx. 5<sup>1</sup>):

... בַּיּוֹן שְׁתַחַרְגֵּן אָוֹתִי שָׁאַנִּי נָוִי גַּם צְדִיקָה תְּחַרְגֵּן וְזָהָוָה אַבְרָהָם עַל שְׁלָא נִילָה  
לִ שְׁהִוָּא אַשְׁתָּוָן ...

Ends (leaf 120<sup>b</sup>, on Deut. xxxiv. 10):

... אֲשֶׁר יַדְעַו יְיָ פְנִים אֶל פְנִים כְּדָבְתִּי פְה אֶל פְה אֲדָבָר בּוֹ בְמִוְאָתָה וְלֹא בְחִזְקָות  
וְתִמְוֹנָת יְיָ בֵּית : סְלִיק בְּיוֹרָוִים.

Our author makes Rashi, by commenting on him, his chief means of commenting on the Pentateuch. While mostly approving of what Rashi says, the difficulties he raises against him are raised in order the more clearly to bring out his author's meaning. But although Rashi is our author's chief authority, and although גִּמְפְּרִיאוֹת, and such like, are his favourites, he is by no means uncritical as a commentator, nor contemptible as a grammarian. In pursuance of his critical aim, he brings not merely his own difficulties to bear upon Rashi, but also those of others, and chiefly those of R. Chizqiyah b. Manoach, which, as in the original, he cites by the phrase קְחִזְקָה<sup>2</sup>. The chief importance of this commentary, however, consists (1) in the valuable readings of the Rashi-text (see for instance leaf 88<sup>a</sup>, which has a piece not to be found anywhere else, leaf 104<sup>a</sup>, &c.); (2) in the curious anti-christian passages it contains (see leaves 20<sup>b</sup>, 48<sup>b</sup>, 49<sup>a</sup>, 66<sup>b</sup>, 74<sup>a</sup>, 89<sup>a</sup>, and 114); and (3) in the illustrations, due originally to the author himself, of the text (see leaves 32<sup>b</sup>, 77<sup>a</sup>, 78<sup>b</sup>).

Our author (who composed also a commentary on *Aboth*, see leaf 98<sup>a</sup>, and of whom more will be found in the description of MS. Add. 669. 2, which is full of most interesting matter) was a German of the xiii<sup>th</sup> century, as may be inferred from the German words<sup>3</sup> found in this commentary.

<sup>1</sup> It is only by the forgetfulness either of the author himself or of one or the other of the scribes that Gen. xx. 5 is placed here; a few lines later the earlier verses of xix. 26, &c. are explained. See for somewhat similar instances on leaves 62<sup>b</sup>, 64<sup>a</sup>, 66<sup>a</sup>, and 94<sup>b</sup>, where, however, the emendations are preceded by the phrase ... שְׁכָחָתִי.

<sup>2</sup> R. Chizqiyah b. Manoach prefixes the phrase קְחִזְקָה, whenever he has a difficulty against Rashi such as either he cannot solve at all, or only unsatisfactorily, or after a great deal of trouble. In such a case he uses it for the following threefold reason: (1) it being in a certain sense the same as וְרַפְאָה (a term current for such difficulties in the xiii<sup>th</sup> century; see No. 35. 3. (4) of this Catalogue); (2) it being part of his own name קְחִזְקִיָּה; and (3) it being the abbreviation of אַשְׁר קְחִזְקָה (which solution alone explains the ... רַשְׁעָה לְ ... occasionally following it). The statement of Zunz (Gesch. u. Lit. p. 92), Seine eigenen Bemerkungen bezeichnet die Chiffer קְחִזְקָה, is therefore incomplete.

<sup>3</sup> These amount to 57, and are to be found on leaves 27<sup>a</sup>, 36<sup>b</sup>, 50<sup>b</sup>, 85<sup>b</sup>, 86<sup>a</sup>, 90<sup>a</sup>, 96<sup>b</sup>, and 109<sup>b</sup>. There are also five French words to be met with. The two on leaf 61<sup>a</sup> are Rashi's, the one on leaf 112<sup>b</sup> is taken from the שְׁוֹרָה, while the one

tary on the one hand, and the authorities quoted therein on the other hand.

The following are the authorities whom he quotes :

- (1) **אבא מורי זצ"ל** (leaves 18<sup>a</sup>, 19<sup>b</sup>, 22<sup>a</sup>, 34<sup>a</sup>, 52<sup>a</sup>, and 65<sup>b</sup>).
- (2) His contemporary ר' יעקב אנגנער (leaf 18<sup>a</sup>).
- (3) שמעתי מפי ר' יעקב הכהן (23<sup>b</sup>, 53<sup>b</sup>, and 98<sup>b</sup>).
- (4) הכהן ר' נצץ מרב יהודה החסיד (leaf 23<sup>b</sup>).
- (5) מוסורה (leaves 23<sup>b</sup>, 87<sup>b</sup>, 94<sup>b</sup>, and 95<sup>a</sup>).
- (6) הכהן ר' יצחק משפירא (leaf 35<sup>b</sup>).
- (7) (leaves 39<sup>b</sup>, 40<sup>b</sup>, 45<sup>a</sup>, 59<sup>a</sup>, 61<sup>a</sup>, 70<sup>a</sup>, and distinctly, leaf 40<sup>a</sup>).
- (8) His contemporary שמעתי מפי ר' יובש אורי (leaf 40<sup>a</sup>).
- (9) ר' יצחק בר' שמואל (leaf 43<sup>a</sup>). (10) ר' יצחק בר' שמואל (leaf 43<sup>a</sup>).
- (11) הערוך (leaves 43<sup>a</sup> and 72<sup>a</sup>).
- (12) His contemporary שמעתי מהר' יהודה הכהן (leaf 43<sup>b</sup>).
- (13) מפי אחרים שמעתי (leaf 44<sup>b</sup>).
- (14) Anonymous but contemporary authors (leaf 46<sup>a</sup>, also and, ההר"א, ההר"ג, ההר"נ, leaves 59<sup>b</sup>, 60<sup>a</sup>, and 92<sup>b</sup>).
- (15) פענץ רוזן (leaf 51<sup>a</sup>).
- (16) ר' בכור שור and מהר' יוספ' בכור שור also, בכור שור (leaves 51<sup>a</sup>, 59<sup>b</sup>, 60<sup>a</sup>, 78<sup>b</sup>, and 106<sup>b</sup>).
- (17) ר' יהודא חסיד ? (R. Yehudah Chasid ? leaves 55<sup>b</sup> and 78<sup>b</sup>).
- (18) His contemporary מון הר"ץ בנימין (leaf 56<sup>b</sup>).
- (19) ר' מנחם אשר (חבר ספר) שביל טוב (leaf 57<sup>a</sup>).
- (20) כמו שקבלתי ממוהי הכהן מישלט מקולניא (leaf 57<sup>b</sup>).
- (21) הכהן מדריאיט (leaf 65<sup>b</sup>). (22) ר' משה הדרשן (leaf 71<sup>b</sup>).
- (23) הר"ץ מאורינייש, הכהן יעקב מאורלנייש (leaves 72<sup>b</sup> and 90<sup>b</sup>).
- (24) ר' יוספ' בכור שור (leaves 74<sup>b</sup>, 79<sup>b</sup>, and 80<sup>a</sup>).
- (25) ר' שבח ג' (leaves 76<sup>b</sup> and 97<sup>a</sup>). (26) ר' משה (leaf 76<sup>b</sup>).
- (27) הכהן משה (leaves 83<sup>a</sup> and 85<sup>a</sup>).
- (28) חנוך (נין עדין ?) See Neubauer, in Geiger's *Jüd. Zeitschrift*, ix.

on leaf 63 and the other on leaf 115<sup>b</sup>, although not traced as yet, were probably taken by our author from some other French commentator.

<sup>1</sup> יובש, when belonging to an Ashkenazi, and particularly when either preceded or followed by אורי, is equivalent to Phoebus and not to Vivas, as Zunz (*Gesch. u. Lit.* p. 104) thinks.

<sup>2</sup> The current opinion is that it is called *תנ"ה*, from being a commentary on the Pentateuch, which consists of fifty-three (*פ'ג'*) weekly Parshiyoth. See Zunz, *Gesch. u. Lit.* p. 78, and Neubauer, in Frankel's *Monatschrift*, xxi. p. 182.

p. 230; but the MS. there described seems to contain a work later than the genuine (leaf 84<sup>a</sup>).

- (29) **מהר"ם** (leaf 89<sup>b</sup>). (30) **ר' שלמה** (not Rashi; leaf 91<sup>b</sup>).
- (31) **הר' יוספַּ** (twice leaf 92<sup>a</sup>).
- (32) **הר' יוספַּ קרא** (leaves 95<sup>b</sup>, 112<sup>a</sup>, and 119<sup>b</sup>).
- (33) **הר' חיים** (leaf 95<sup>b</sup>).
- (34) **החסיד**, **רבנו טוביה**, the grandson of R. Yehudah (leaf 98<sup>b</sup>).
- (35) **הר' ברכיה** (leaf 101<sup>b</sup>). (36) **ר' ח** (leaf 103<sup>b</sup>).
- (37) **הר' חזקנִי** (leaf 112<sup>a</sup>). (38) **הר' שמואל** (leaf 112<sup>a</sup>).
- (39) **אבי עז** (not Ibn 'Ezra, unless the interpretation be forced; leaf 119<sup>b</sup>).
- (40) **דנש** (leaf 120<sup>b</sup>).
- (41) **הפייט** (leaves 61<sup>b</sup>, 67<sup>a</sup>, 71<sup>a</sup>, 101, and 116<sup>a</sup>).

But, besides the literature to be found in the ordinary place, that to be met with on the margins must not be neglected, as it contains matters of importance which have escaped the otherwise very exact scholars, the late S. D. Luzzatto<sup>1</sup>, who, as its last owner<sup>2</sup>, described this MS. in the **ברם חמד** (VII. pp. 68—69), and the venerable Zunz, who adopted the results of this description in his *Gesch. und Lit.* (pp. 103—104). The margins, then, contain, besides the emendations and additions on leaves 21<sup>a</sup>, 23<sup>b</sup>, 62<sup>b</sup>, 68<sup>a</sup>, 69<sup>b</sup> (this last is superscribed **תומפַת**), 70<sup>b</sup>, 75<sup>b</sup>, 78<sup>b</sup>, 80<sup>a</sup>, 81<sup>a</sup>, 93<sup>a</sup>, 94<sup>a</sup>, 95<sup>b</sup>, 95<sup>a</sup>, 101<sup>b</sup>, 107<sup>a</sup>, and 113<sup>a</sup>, by the original scribe himself, also literature by others, viz.:

(1) By a German Ashkenazic hand of the early part of the xivth century. This hand wrote on leaves 22<sup>b</sup>, 36<sup>b</sup>, 54<sup>a</sup>, 55<sup>a</sup>, 59<sup>a</sup>, 62<sup>a</sup>, 62<sup>b</sup> (in which ר' אַבְגָּדוֹר is quoted), 63<sup>a</sup>, 67<sup>a</sup>, 69<sup>b</sup>, 70<sup>a</sup> (in which this R. Abigedor is sur-named **מהר"ש**), 71<sup>a</sup>, 71<sup>b</sup>, 79<sup>b</sup>, 82<sup>b</sup>, 84<sup>a</sup>, 86<sup>a</sup>, 86<sup>b</sup>, 88<sup>b</sup> (in which **מהר"ש** is quoted); this is, no doubt, R. Asher b. Yechiel, who died October 25<sup>3</sup>, 1327, and who, as **ץ'וּ** is equivalent to **צ'וּרָה**, must have been then alive), 89<sup>a</sup>, 89<sup>b</sup>, 90<sup>a</sup>, 90<sup>b</sup>, 91<sup>a</sup> (in which **לְקָה טוֹב** is quoted), 92<sup>a</sup>, 94<sup>a</sup>, 96<sup>b</sup>, 97<sup>a</sup> (in which **ר' יוספַּ**, **מהר"ש**, **ץ'**, **הר' חיים**, and again **ץ'**, are quoted), 97<sup>b</sup>, 98<sup>a</sup>, 101<sup>a</sup>, 101<sup>b</sup>, 102<sup>a</sup> and 105<sup>a</sup>.

(2) By another German Ashkenazic hand, also of the xivth century, though later, which wrote on leaf 76<sup>b</sup>.

<sup>1</sup> Thus so important a name as that of R. Asher b. Yechiel, which is twice to be found, is not mentioned by him, whilst R. Eli'ezer of Forchheim, not to be found here at all (see MS. Add. 669. 2, leaf 54<sup>b</sup>), is said to be mentioned here.

<sup>2</sup> This MS. is described by his son Joseph, in his *Catalogue de la Bibliothèque de littérature hébraïque et orientale de feu Mr. Samuel David Luzzatto de Trieste . . . Padoue, &c.* p. 9, No. 87, as containing **שְׁנֵי פִּירּוֹשִׁים עַל** . . . **הַתּוֹרָה אַחֲרַ בְּקָרְבַּ הַדָּרָךְ וְאַחֲרַ בְּגָלִילָן . . .** which statement is entirely incorrect.

<sup>3</sup> Zunz, *Monatstage . . .* (Berlin, 1872, 8vo.) p. 58.

(3) By a third German Ashkenazic hand of the xvth century, which wrote on leaves 80<sup>a</sup>, 84<sup>a</sup>, 84<sup>b</sup> and 86<sup>b</sup>.

(4) By an Italian hand of the xv—xvith century, which wrote on leaves 67<sup>a</sup>—71<sup>a</sup> and 72<sup>a</sup>—72<sup>b</sup>. It is this owner, probably, who wrote also the Arabic numbers on the lower margin of the verso-page, and who had the MS. mounted and bound.

The label on the back שני פירושים על התורה ב"ז is apparently in the writing of the last owner, S. D. Luzzatto, who acquired the volume at Trieste in the summer of 1841; see ברם חמד, VII, pp. 55 and 68.

The condition of the MS. is not very satisfactory, every leaf having been so badly cut as to require being mounted; nevertheless very little, comparatively speaking, of the literature has been lost, and the paper is very stout.

[Library-mark, Add. 669, 1; bought in 1869 from S. Schönblum.]

### No. 37.

Paper, in quarto, 8½ in. × 6 in.; 29 leaves, 30 lines; Rabbinic character, Greek Sephardic handwriting of the xvth century.

### [פירוש על פרוש רש"י על התורה לחכם יוני פלוני אלמוני]

Supercommentary on Rashi on the PENTATEUCH by an anonymous Greek Rabbi; defective.

Leaf 1<sup>a</sup>, *Genesis* (16 wanting); 17, *Exodus*; 26<sup>b</sup>, *Leviticus*; 28<sup>b</sup>, *Numbers*; 29 and all leaves afterwards wanting.

Begins (leaf 1<sup>a</sup>):

בראשית פירש לא היה...להת...זהה למה התחיל...וקשה לעלם יתחל מהחדש הזה...

Breaks off (leaf 28<sup>b</sup>; on Num. xvi. 1—4):

ואת למה אמר גם לוי: והלא גם הוא היה צדיק.יל' אותו לא בקש רחמים. א"ג (אי נמי) בן לוי ר' ל (רצונו לומר) שעשה לוייה לקורת שחיה רשע: ויפול על פניו פרש"י מפני המחלוקת שכבר זה בידם סרחות רבייש וא'ת והלא שבת לוי לא חטא....

This Supercommentary is written in the style of the North French Rabbis, as exhibited in the *תוספות* on the Talmud Babli as also in their Additamenta to Rashi on the Pentateuch. Every paragraph commences here more or less with ויאת, to which a ל"י is given. The literature is often also the

very same in substance if not in wording; see **דעת זקנים** (Livorno, 1783, Folio), *passim*. It is, however, very short, and it strikes one as if it were a mere extract from a larger work; observe for instance that between the Parashah of תירע (in Lev.) and that of קרח (in Num.) nothing is to be found.

Our author must have been a Greek, as we see from leaf 12<sup>b</sup>, where he says **לקיין גנשיה של מלכים לשון יון יונסיאה** (the only authorities he quotes besides Rashi, whom he mostly calls **ר"ש** only (see No. 33 above), a phrase to which later, particularly French, writers have a great objection, are: **רabbenu חננאל ר' אברהם רבי מישה מקונגי?** (ib.), (Coucy (leaf 24<sup>b</sup>), and **מנרמשא** (leaf 25<sup>b</sup>). See *Excurs. II.*

A later, very inelegant, trembling, and apparently old hand, has occasionally put a remark on the margin (see 15<sup>b</sup>, 22<sup>a</sup>, &c.), mostly emendations or summaries. There are no other traces of ownership. The MS. afterwards belonged to Erpenius.

The condition of the MS. is very bad, half of leaves 1—4 having been cut off, whilst what we have is much soiled and stained, making the writing illegible in various places. It is also somewhat worm-eaten, and has suffered both from fire and water.

[Library-mark, Mm. 6. 26. 1; presented in 1632 by Catherine Duchess of Buckingham.]

### No. 38.

Paper, in quarto, 8 $\frac{3}{8}$  in.  $\times$  5 $\frac{3}{4}$  in.; 104 leaves, 4-sheet quires, 34 lines; Rabbinic character, Italian handwriting; dated Friday, 13 Sivan, 20 June, 5296 (1536).

### חרושים על רשי על התורה לר' עובדיה מברטנורא הראשון

Supercommentary on Rashi on the PENTATEUCH, by R. 'Obadyah of Bertinoro, the elder.

Leaf 1<sup>a</sup>, *Genesis*; 28<sup>a</sup>, *Exodus*; 56<sup>a</sup>, *Leviticus*; 76<sup>a</sup>, *Numbers*; 91<sup>a</sup>, *Deuteronomy*; 103<sup>a</sup>, subscription by the scribe; 103<sup>b</sup>—104<sup>b</sup>, blank.

Begins:

בראשית ברא וכו' אמר ר' יצחק ... קשה איך אמר שמצוות החדרש היא ראשונה והרי קודם זה יש המילה וגיר הנשה שנמצאו קודם לכן. י"ל שבכל המצוות قول נאמרו למשה רבינו ע"ה ....

Ends :

.... ומראש הורי קדם וכוי שהריה מקדימי לבר בישול פירוטהן ד"א  
(דבר אחר) מגיד שקדמה בריתן לשאר הרים דחשתא אתי שפיר לשון הורי קדם  
שנבראו מקדם.

בפי זואת הברכה	לשוני וכי נערכה
שעורי בסדר חמיש	אורדה לאל בורה שמשי
בפי ה' חמיש תורה	ויתן לעבדו עוזה
כון לעד יאיר עני אורה	

ותשלם מלאכת הקדש זה ספר הדרושים על רשי זיל על ידי יהודה עמי ייזיא  
יראה זרע יאריך ימים אמן בכאמד' (בן כבוד אבי מווי רב) שמואל זיל איש  
פירמו (Fermo) היום יום יג' לחדרש סיון כ' יוניו שנת ה' אלףים ורץ' לבריאת  
עולם ה' יוכני להנות בו ובכל ספרי הקדש אותו וורע זרע עד סוף כל  
הדורות אמן ואמן»

בנ"ל ואע"ר כבודך ה'  
חוק ונתחוק הסופר והקורא לא יזק לא היום ולא לעולם עד שיעלה פול בסולם  
אשר יעקב אבינו חלם אמן בן יהי רצון אמן»

The abbreviation **ייזיא** is Ps. cxxi. 2, and that of **אמן** is Isaiah liii. 10,  
with **אמן** added; for the **פול** (פּוֹל) **בסולם** as well as for **שור** **בסולם**  
see *Excurs. VIII.*

This commentary was first printed (Pisa, 1810, 4to.), under the title of **עמר נקא**, from a copy made by the scribe who wrote the present MS. It has been since reprinted (Czernowitz, 1857, 8vo.), but this reprint is full of inaccuracies. The title of the edition (**עמר נקא**) is neither one given by the author himself, who seems not to have named the book at all, nor that given by the copyist, who calls it in both MSS.; but is a fancy-title bestowed by the first editor R. Ya'aqob Nuñez Vais<sup>1</sup>, who wished in **עמר** to give anagrammatically and this again in initials only, **רבי עופריה מברטנורא**, **רבי עופריה מברטנורא**, and who united with it the phrase, Dan. vii. 9, as he considered this work to be clear and pure.

Concerning the author himself we need only observe that this is the celebrated commentator of the **משנה**. See *Zunz*, on geographical literature of the Jews, No. 66 (in Asher's edition of the *Itinerary* of R. Benjamin of Tudela, London and Berlin, 1841, 8vo. II. pp. 267—268); *Neubauer*, who has published two most interesting letters which our author sent from Palestine to his father and brother in Italy (in the third volume of the *Jahrbuch, f. d. Gesch. d. Jud. und d. Judenth.* pp. 192—270); and *Excurs. II.* to this Catalogue where the relations of the book both to the written work and oral communications of his teacher will be discussed.

The copyist, whose name we know to have been **יהודה**, has placed a small

<sup>1</sup> R. Ya'aqob b. Yitzchaq Nuñez Vais was Rabbi of Leghorn; see *Ghirondi*, **תולדות נדויי ישראל** (Trieste, 1853, 8vo.) p. 132, Nos. 9 and 10.

ornament against that name wherever it occurs throughout the MS. besides the mention thereof in the subscription as given above.

The fly-leaves at the commencement contain interesting notes in which R. 'Obadyah Sforno's, R. Yitzchaq Kohen's and an anonymous owner's own calculations of coins, weights and measures mentioned in the Talmud (and some also of those in the Bible) are given. Leaf 104<sup>b</sup>, also by an anonymous owner, has a few sayings of the Rabbis; and occasionally with explanations.

On leaf 1<sup>a</sup> on the upper margin is to be found the following entry:  
 אשר חנן אלקיים את עבדו יואב בכמוהרא' עבריה ז'ל מטיאולו (Tivoli) קניתיהו  
 באנקונה (Ancona) بعد ח' פאול' יוכני להנות בו אני וורע זורע  
 עד סוף כל הדורות אביד'.

On leaf 104<sup>b</sup> occurs, probably, another owner's name:  
 כמו"ר חנני פרופס מימודלייאנו (Modigliana) יצ"ז יישמרחו צורו גנואל'.

The former note is in Italian current and the latter in Sephardic Rabbinic character. The label on the back, פ"ש ע"ה' MS. 1533 (mistaken for 1536) is apparently in R. Marco Mortara's handwriting.

The MS. is, the fly-leaves excepted, which are somewhat worm-eaten, in excellent condition.

[Library-mark, Add. 395; bought in 1867 from H. Lipschütz.]

### No. 39.

Paper, in quarto, 8 $\frac{1}{4}$  in.  $\times$  6 $\frac{1}{4}$  in.; 108 leaves, mostly 6-sheet quires, part, 25 lines, mixed (Rabbinic and current) character, Italian handwriting, and part, 27 lines, Rabbinic character, Sephardic handwriting; both contemporary and of the xvith century.

פירוש על פרוש רש"י על התורה וישוב קושיות הרמב"ז  
 עליון לר' יעקב קניול'

Supercommentary on Rashi on the PENTATEUCH, with reference to Nachmanides' strictures, by R. Ya'aqob Cañizal; incomplete.

Leaf 3<sup>a</sup>, *Genesis*; 50<sup>b</sup>, *Exodus*;...

Begins:

בנהנו כתוב רש"י ז'ל בראשית ברא א' א'ר יצחק לא היה צריך להתחילה התורה  
 וכו' ומה טוב היה שרש"י יפרשנו אלינו, וכבר הקשה הרמב"ז ז'ל על מאם'

ר' יצחק ואם כי צורך גדול הוא ..... וכמו שתראהו באורךה בספרו ..... ואני אומ' שהקושיא שעשה הרמב"ן זיל על מאם ר' יצחק אם הוא היה עושה הקושיא יותר חזקה ..... .

Breaks off (leaf 100<sup>b</sup>, Exod. xxi. 36):

ר' ל' שם"ש (שםה שאמר) והמת יהיה לו חור לנזק ולא למויק שם לא כן מה היה ציריך הכתבי (הכתובם לומר שהיה המת למויק שאחרי ..... .

Printed with three other commentaries, perhaps at Constantinople, 1525<sup>1</sup>. See De-Rossi's *Annales Hebraeo-Typographici, ab An. MDI ad MDXL* (Parmae, 1799, 4to.), Part II. No. 13, p. 45. Steinschneider, Bod. Cat. No. 5515, and Zedner, Cat. of the Heb. Books in the British Museum, p. 677.

On comparing this copy with the printed edition, we find that not only is the latter a mere short extract from the author's work as exhibited in this copy, but that a good many of the explanations given here and found there, are there wrongly attributed to one or the other of the three other commentators, and particularly to R. Shemuel Almosnino.

The author was a Spanish Sephardi (probably of Cañizal), living in the latter part of the xvth century. See leaf 16<sup>b</sup>, where on Gen. xviii. 21 he says:

הכעתקתה של מדינה. הוקשה לו שה' שיאם הצעתקתם שהם חמשה עיריות לו"ע (לזה פריש) שייחזו לשם מדינה שהוא כולל מקומות הרבה כמו שאומרו, בלשון לעז קוונדרדו או מרקשדו, &c.

See also leaf 99<sup>b</sup>, where on Ex. xxi. 20 he says:

.... וכי יכה ..... שסתור את כלו כמו שפי' (שפרש) בעל הלכות עולם.

The MS. was composed in 1467; see the description of MS. Oo. 1. 35. 6 below. The De-Rossi MS. 355, which seems to contain the present work also, was copied in 1508. These facts are enough to settle the author's country and date within narrow limits.

Although copied by two different anonymous copyists, the whole MS. was executed contemporaneously, as may be seen *passim* on strict examination. At first sight one would certainly take leaves 3<sup>a</sup> and 26<sup>b</sup>, which are in mixed Italian character, to have been written as a supplement.

The Italian copyist, who was, no doubt, the first owner of this MS., has on some of the margins and on portions of leaves 46<sup>a</sup>, 103<sup>a</sup>—104<sup>b</sup>, and 108<sup>a</sup>, some additional notes, consisting partly of corrections and partly of supplements. Another anonymous Italian, who was probably the next owner, has enriched many of the margins with very learned and most interesting notes which he always introduces by ולי התלמיד. And a still later, also anonymous Italian owner, has also several notes, in one of which (leaf 34<sup>b</sup>),

<sup>1</sup> According to Carmoly, *La Famille Almosnino* (extrait du Journal l'Univers Israélite, Numéros de Janvier, Février et Mars, 1850), p. 6, these Commentaries were probably printed at Salonika towards the middle of the xvith century.

he mentions his teacher (R. Meir Katzenellenbogen, of Padua ?). The two latter owners have also left us their explanations of, and extracts from, the Talmud Babli, the Midrashim, the 'Arukha, and the works of R. David Qimchi and R. b. Asher on various passages of the Bible, &c., and which are to be found on the leaves left blank by the original scribes.

The following leaves were left blank by the original scribes: 1—2, 7 (the weekly Parashah of **בראשית** is here incomplete), 45<sup>b</sup> (part)—46<sup>b</sup> (which reads on nevertheless), 85<sup>a</sup> and <sup>b</sup> (which reads on), 100<sup>b</sup> (part)—108<sup>b</sup>.

Leaf 1<sup>a</sup> has the following little poem in a Rabbinic Sephardic hand (not that of one of the original scribes):

מה לך עצל עד אין תישן " הָן הַנְמַלָּה אָגָרָה לְהַבָּר  
לא ראתה חתול יישן " אֲשֶׁר תַּקְפֵּהוּ בָּא עַכְבָּר

Corresponding with these lines we read in an Italian current hand:  
היום ד' אלול ה'שצ'ג קניתי הספר הזה מ' ירושע פירושה<sup>1</sup> מוכר ספרי  
מןנותה (Mantua) יאמ'ין<sup>2</sup>.

This is, no doubt, the signature of Leon<sup>2</sup> Modena, the abbreviation being י'וד'ה אריה מודינה ישרוח צו'ו (ישרוני צו'ו); see MS. Dd. 10. 14. 7. The volume afterwards belonged to Yitzchaq (b. Menachem?) **בראנ'ין**.

The condition of the MS., as far as it goes, is excellent.

[Library-mark, Dd. 10.14.2; presented in 1647 by the House of Commons.]

#### No. 40.

Paper, in quarto, 8 $\frac{1}{8}$  in.  $\times$  6 in.; 196 leaves, 8-sheet quires, 34—40 lines; mixed (Rabbinic and current) character, Italian handwriting of the xvith century.

**[פְּרוֹשׁ עַל פְּרוֹשׁ רְשִׁי עַל הַתּוֹרָה וְדָבָרִים שָׁוֹנִים מִמְחָבְרִים  
שָׁוֹנִים]**

Supercommentary on Rashi on the PENTATEUCH, together with various other matters by various authors; defective.

פְּרוֹשׁ עַל פְּרוֹשׁ רְשִׁי עַל הַתּוֹרָה לְיֵ מְנַחֵם בָּן רְנִיאָל בָּן דָוִד בָּן מְשָׁה 1. מְמוֹדִינָא.

<sup>1</sup> For Yehoshua' b. Yehudah Shemuel Perugia, see Steinschneider, Cat. p. 3019, No. 3029.

<sup>2</sup> This famous man is commonly, but by mistake, called either *Leo di*, or *da*, or *de*, Modena. His signature in Italian is to be found in the Bodleian (MS. Arch. Seld. A. 47).

SUPERCOMMENTARY on RASHI on the PENTATEUCH by R. MENACHEM B. DANIYYEL B. DAVID B. MOSHEH OF MODENA.

Leaves 1, 2, blank; leaf 3, probably blank, wanting; 4, blank; 5<sup>a</sup>, *Genesis*; 28<sup>a</sup>, *Exodus*; 51<sup>b</sup>, *Leviticus*; 65<sup>a</sup>, *Numbers*; 76, blank; 77<sup>a</sup>, *Deuteronomy*.

Preface begins (leaf 5<sup>a</sup>):

הצעיר

מכל מלמדיו השכליות כי עדותיך שיחה לי (Ps. cxix. 99)

נחלתי ערותיך לעולם כי שנון לבי המה (Ibid. 111)

חולמי זה אמרתי לשמר דבריך (Ibid. 57)

מה נמלצז לחכמי אמרתי מודבש לפ' (Ibid. 103)

בכ' מר דניאל ממודינה יצ' בכם' ז' דוד איש מודינה זצ'ל בכם' ז' משה ממודינה יול'ה וזה הוא החיבור קטן הכתובות שתקנתני לפ' מעתה השנוי אני קטן המוחוקקים צער התלמידים נבזה וחדל אשים זעירא דמן חבירא כפ' מה אשר הורוני מורי ואלפי ורבותי ומלאדי להוציאל' ....

Introduction begins (leaf 6<sup>a</sup>):  
עמ' בנהר'א עיש'ו בראשית כשברא הקב'ה את עולמו לא עלה במחשבה  
באיזה אות תהיה לו רואיה להתחילה ....

Work begins (ibid.):

בראשית ברא פרש' א' ז' יצחק לא היה צרי' להתחילה וו' פ' שהיה ר' שיצר בדברי' ולא יאריך כ' כל כ' בספורי' ושיאמי' כי בששת ימי' עשה ה' את השמי' ואת הארץ ואל יאריך לסתור את עניין המבול וכל הנמשך. ופי' לא היה צרי' להתחילה תורה של ישראל אלא מהחדש הזה לכם כי כל זה היה תורה של בני נח ....

Ends (leaf 85<sup>b</sup>, on xxxiii. 25):  
... וכן אל (אמר לו) ברזל ונחשת מנעליך התיר לו נעלית הסנדל עד הנה חוק  
ה' את ר' ...  
תם ונסלם תהלה לאל עולם : סכום פסוקים של כל התורה חמשת אלפים וחמשה  
מאות וארבעים וחמשה : חוק הספר ואמץ הקורא : בnal'ך וע' :

In explaining Rashi, our author is particularly desirous to point out the necessity which brought that great teacher to use such and such a word, or to come to such and such a conclusion. In this endeavour he is mostly successful; not so, however, when he explains the Scriptural word independently, which he generally does by means of *נמריות* or, *ראשי תבות* or, *ספדי תבות*, and the like. In such a case he rarely gives anything new worth having, although, judging from what he reproduces, he must have been an enormous reader. The work before us is the result of weekly lectures given to his disciples, as may be seen from leaf 28<sup>a</sup>, &c., and the MS. as such is an autograph, as the numerous alterations, emendations and additions, to be found on every page, sufficiently shew. The author is an Italian, and lived in the xvith century (see later).

The following notes by the author are to be found on leaves originally left blank by him.

A. At the commencement :

(1) On the fly-leaf. Various short sentences, both halakhic and agadic, taken from the Bible, Talmud Babli, the Midrashim, the sayings of Ben-Sira and the Philosophers of the middle ages. These are introduced by **לזכר טוב ייוה אמן**.

(2) Leaf 1<sup>a</sup>. An extract from T. B. 'Abodah Zarah, 20<sup>b</sup>, commencing : **ביה"א (בשם ה' אמן) בראש ע"ז סוף פ"ק (פרק קמא) לפני אידחן דף כף ת"ד** (תנו רבנן) ונשמרת מכל דבר רע . . . .

(3) Leaf 1<sup>b</sup>. Various matters of cabballistical and philosophical import, commencing :

**בהנ"א השם בן ר' אותיות עליה למספר כ"ח**

(4) Leaf 2<sup>a</sup>. Logico-grammatical observations, some, and a **חידוש** on the connexion between the names of the Patriarchs and the Tetragrammaton, which the writer had heard from the mouth of a Rabbi from the Holy Land. The first commence **שבעה דברים בדיקוק הלמיד המקדרים מתי פותה** ; the second commence :

**הדרשנים אמרו על דרך פרפרות אשר קוש יודיד מבענין ר"ת אקים . . . .**  
and the third commences :

**חידוש שמעתי מפי רב אחד מארץ הקדושה אברהם יצחק יעקב ר"ת אחים . . . .**  
Compare R. Ya'aqob b. Asher on Ex. iii. 14.

(5) Leaf 2<sup>b</sup>. Various agadic and halakhic extracts from T. B. Baba Metzi'a and Baba Qama, commencing :

**בבבא מציעא פ' הזוב אמר רב יהודה לعلם יהא אדם זהיר בתבואה ביתו . . . .**

(6) Leaf 4<sup>a</sup> (leaf 3 wanting ; see above). Scriptural explanations extracted from the commentary of R. David Qimchi, commencing :

**פי כתובים מורכבים מספר יחזקאל לפני פ' רד"ק . ויבא אותי . . . . פ' הקמחי משתחוויתם מלה מורכבת . . . .**

(7) Leaf 4<sup>b</sup>. An extract from the Yalqut in explanation of 1 Chronicles i. 54, commencing **בדבבי הימים פ' שמעוני נבי אלף עירם . . . .** two talmudical sayings, an explanation of Ps. vii., a mnemotechnical sign for the time of the exile of the Jews from the Spanish peninsula, a grammatical piece, and a few Rabbinical sayings.

B. At the end :

(1) Leaf 85<sup>b</sup>. A remark made by the Emperor Octavianus, when about to be crowned, and a remark made by Ibn 'Ezra (?) on the human brain and its three chambers ; commencing : **כתב בספר הרומיים שאוקטבייאנו . . . . אמר ר' אברהם ב"ע יש באיש . . . .** and respectively. (See 12. e. below.)

(2) Leaf 86<sup>a</sup>. On the order of the Haphtaroth, and an extract from the

בשנת עבר כישולקין : Midrash on the value of peace ; the former commencing : אמרו במדרש שלוי וה תורה ראיי המתו ...

(3) Leaves 86<sup>b</sup>—87<sup>b</sup>. Explanation of various passages in the Five Megilloth, with special reference to Rashi, and done mostly in the style of נמריא ; commencing :

בשיר השירים ישבני .... פרשי פה אל פה דיק בן שני פיהו חליל הוה ליה למינום פיו ....

(4) Leaves 87<sup>b</sup>—88<sup>b</sup>. On the Mishnah Aboth, particularly on Peraqim 3, 4, and 5. In the last-named Perek additions are to be found to the printed matter in Rashi's commentary ; commencing :

בפ"ג דמסכת אבות ר' שמעון או' ג' שאכלו ... בשעתה מהשכ מניינו של ב' תמציא מניינו ל' ....

(5) Leaf 88<sup>b</sup>. An extract from Don Yitzchaq Abarbanel's נחלת אבות, commencing :

אל תהיו כעדרים .... הזהיר האדם שלא תהיה עובדתו ....

This differs somewhat from the printed edition.

## 2. זאת חקת הפסח.

MATTERS IN CONNEXION WITH PASSOVER, partly halakhic and partly agadic, occupying leaves 89<sup>a</sup>—110<sup>b</sup>.

### A. Halakhic matter, occupying leaves 89<sup>a</sup>—108<sup>b</sup>.

(1) [חדושים על הרמב"ם בהלכות חמץ ומצה]. Novellæ on the laws concerning leavened and unleavened food, as expounded in Maimonides' משנה תורה, Book ז. They explain sundry passages in all the eight Peraqim of these Halakhoth, and are, probably, by the before-mentioned R. Menachem.

Begin (leaf 89<sup>a</sup>) :

חדושי בהלכות חמץ ומצה בהרמב"ם כפי אשר הורוני מורי : התחול יש נ"ז מצות עשה וה' לא תעשה ואחר מפ' הלואין תחלה י"ל דרכו בן לחתיל בלואין תחלה על דרך סור מרע ועשה טוב ....

End (leaf 91<sup>b</sup>) :

.... נאם חכומך לדעת כוונת האוסר את הכלים כמי פלו ב' ז' ליבור י'ב'ל לו לספרי רצ"א לפ"ק אירע מעשה קר בاريיו (Reggio).

The author conscientiously gives his authority whenever he owes an idea to anybody. Thus 90<sup>b</sup>, in giving an explanation of a certain passage, he has to קר מצא ; זה העתקתי מותך הרמב"ם אחד געתך זה מסביב מובני אשר בכתוב 91<sup>b</sup>. As will have been seen, at the end is attached a letter (by R. David of Imola ?) which treats on kindred matter.

(2) [חדושים על הסמ"ג בהלכות חמץ ומצה]. Novellæ on the same laws

as expounded in R. Mosheh b. Ya'aqob<sup>1</sup> of Coucy's <sup>2</sup> **ספר המצוות**. They explain sundry expressions in the 76th chapter of the negative commandments, and are, probably, also by the before-mentioned R. Menachem.

Begin (leaf 92<sup>a</sup>):

חידושים בחמץ ומצוה בסמ"ג על הלואין בסימן ע"ז: אסור לאכול חמץ ביום י"ד  
למי לא אמר שיהיה בו לאו לפי שסובר שאין לאו לאכול...

End (leaf 93<sup>a</sup>):

.... אינו אסור גמור שנוכל לומי בעוד שחכלי פולט אינו חזור ובולע לכך אמר  
נכון "חותמת" ע"ב

(3) Novellæ, by R. Eliyyahu, on the same laws as expounded by the Semag, and illustrated by R. Yoseph Qolon b. Shelomoh. These Novellæ, although here distinctly ascribed to R. Yoseph Qolon, belong to him only in part, and are only so far entirely his, as on his views, R. Eliyyahu, an Italian Rabbi of the xv—xvith century, who is the collector of the whole, founded most of his own observations to which he strung those of other authors. They consist of eight groups, occupying leaves 93<sup>b</sup>—108<sup>b</sup>, as follows :

a. Explanation of chapter 76 of the Semag (negative commandments) by R. Eliyyahu, beginning :

חידושים שחבר מהררי"ק ז"ל על הסמ"ג בחולכות חמץ ומצוה : אסור לאכול חמץ ביום י"ד מוחזות הוות וכמו כלום אפי' לר"ש דפלג אדר' יהורה...  
(Leaves 93<sup>b</sup>—99<sup>b</sup>).

In the course of this explanation we read (leaf 94<sup>a</sup>):

.... צריכני לבארו ע"פ מהררי"ק ז"ל אם יוכני ה' ואני מצאתי בקונטרס אחד  
בשם מהררי"ק ...  
and again (leaf 95<sup>a</sup>):

.... ול' הצעיר אלהו הוקשה לי....

To these Novellæ is attached a Responsum by R. Yisrael Isserlein (תרומת הדשן, No. 121).

b. R. Yoseph Qolon's own wording in explanation of the passages in the Semag, ch. 77 and 78 (negative commandments), commencing :

מצא' זה הלשון מועתק מכתיבת יד מהררי"ק ז"ל ואין צ"ל שלשם כך הפה'  
וכו' מישמע שהיינו יכולים לפ' בעניין אחר שמתוך אותו פ' הינו למדים שעריך  
שיטופת צוון בנו'....  
(Leaves 100<sup>a</sup>—100<sup>b</sup>.)

<sup>1</sup> Ya'aqob, and not Yitzchaq, as Krafft and Deutsch (*Catalogus Codicum Manuscriptorum, Bib. Palat. Vindobonensis*, II. p. 58) write.

<sup>2</sup> This book is commonly called סמ"ג (ספר מצוות גדויל) or סמ"ק (ספר מצוות קטן או קצר) or עמודי גולדה by R. Yoseph b. Yitzchaq of Corbeil.

c. Views of R. Chayyim, on the phrase of the Semag (ch. 77 and 78, negative commandments):....  
...ולפ"ז יתישב בקרורה של נחשת....: commencing:

והא לך מה שכתב החסיד איש אלק' כמהר' חיים חדר ז"ל : על אשר בקש ממוני לבאר לך דברי סמ"ג בעניין ולפ"ז יתישב בקרורה של נחשת עם יתר גמגומים הקשין שם בדבריו אף כי ידעת כי אין בברוא טעם ורוח מ"ט אכזבך לך אשר בידי לליים ודברת בם ולא בדברי בטלה ואפ"ר תחלה דעת הסמ"ג....

In the course of this letter R. Chayyim mentions his father: והפ"ז הזהו אביו רבי חיים כהן דאסור תרומה כל וכור' יש לתמורה מה עלה על שמעתי מ"ה א"א י"ז.... (Leaves 100<sup>b</sup>—102<sup>a</sup>.)

d. R. Eliyyahu's own views on the same phrase of the Semag, and the one just preceding the above-mentioned one, commencing:

אמנם או' אבוי אמי רבי חיים כהן דאסור תרומה כל וכור' יש לתמורה מה עלה על דעתו להקשות מהויה אידורושל' ומפ' בהדריא.... (Leaves 102<sup>a</sup>—103<sup>a</sup>.)

e. The same phrase explained by an anonymous author, commencing: מצא' דעת אחרת. ולפ"ז יתישב אף בקרורה של נחשת. ר"ל לפ' שפי' רבי חיים (בכהן גנעל' ג"פ בחומן שר'ל בכלי שני....) (Leaf 103<sup>a</sup>.)

f. On successive paragraphs of the same chapters of the Semag, commencing respectively:

אבל בשומן (4); וכן בשר מליח (3); חטה שנמצאת (2); מאנין דקוניא (1) and to the end of chap. 79, which is the end of the Halakhoth. In the course of this treatise we meet (leaf 105<sup>b</sup>) with the phrase ותני הנהן מושעה קצת העתקה מצאת' בגוליון בהיותי (7<sup>a</sup>)...(Piedmont), without saying of what book (the Semag or R. Yoseph Qolon's work?). (Leaves 103<sup>b</sup>—107<sup>a</sup>.)

g. Explanation by R. Shimshon of Chinon of a Talmudic passage (Yerushalmi Terumoth xi. 4); the whole ending:

...מרבינו שמיישון מקינו (Chinon) עכ"ל. לבי הנל' הלשון מושעה קצת העתקה שלפנינו: תמו החידושי ממחררי'ק ז"ל בסמ"ג על הלאוין תל"ח תחלה לאל ח' (Leaf 107<sup>a</sup>—107<sup>b</sup>.)

h. Explanation of chap. 39 of the Semag (affirmative commandments), commencing:

ואתחיל בע"ה (בעורת השם) בעישין בסימן נ"ח להשכית חמץ: ואוי ר"ת דבטול מעיל מישעת הפקר: וכן אם בטול מעיל מועיל מועיל הפקר לך עקיב' אמא' אינו מועיל אמפרר ווורה לרוח....

ר'בנו יצחק ר'ז' נ"ח ל' The ought to be ל', i. e. ought to be ר'ז' and the ought to be נ"ח. To this short commentary are added a few customs with respect to Passover mentioned in various books, and, among others, some found on the margin of a Semag, &c. These notes probably belong to R. Menachem, as they are worded in his style. (Leaves 107<sup>b</sup>—108<sup>b</sup>.)

B. Agadic matter, occupying leaves 108<sup>b</sup>—110<sup>b</sup>.

(1) [שאלות ליל פסחים]. Questions to be put by the children to their parents on Passover night during the domestic service.

Begin (leaf 108<sup>b</sup>):

אלן הן קושיות לישאל בליל פסחים: למה ועצם לא תשברו בו ובן הוא או' ואכלתם את הבשר הבשר ולא גידין ועצמו אכילת הטלה הוא להראות בו בעשותנו רצון הבורא השרי של מעלה תחת רשותינו . . . .

End (leaf 109<sup>a</sup>):

לכן תקנו לנו ר' כסות בלילה פכח.

That children should put questions respecting matters in connexion with the redemption of Israel has a foundation in Ex. xii. 26 and xiii. 14, although it is, certainly, there spoken of conditionally only. See T. L. Kingsbury, *Spiritual Sacrifice* (London and Cambridge, 1868, 8vo.), Note F. The present questions are very short, which is, however, not their only merit, as there are some interesting points touched upon. They are pieces from various authors, the collector of which is, no doubt, our R. Menachem. The following piece deserves to be specially pointed out; it is to be found on leaf 109<sup>a</sup>:

במושאי פסח הולכין אל נהר ואומרי תשליך במצולות ים כל המטאות ויש בזה

סוד . . . .

(2) [קושיםות ליל פסחים]. More difficult questions in connexion with the ceremonies of Passover.

Begin (leaf 109<sup>b</sup>):

ולא יפחתו מך' כסות פ' כנגד ר' לשני גאולה והחוצאת הצלתנו ונאלתינו ולקחתני וכו' וכך דרא'כ שם' ליבע ר' להמינו . . . .

End (leaf 110<sup>b</sup>):

וידעננא מוקדם ליל ירעדנא וכן נראה במרדי נדול פ' ופסחים ר' רנ"ר.

Being designed for riper scholars, it is unavoidable that occasionally some halakhic matters should be mixed up with the agadic, the latter alone being the tendency of the questions. These questions, although they also are short, are somewhat longer than the foregoing, and belong to various authors, among whom are R. Yoseph Qolon and others. At the end is attached an explanation of T. B. Synhedrin, 12<sup>a</sup>, given by R. Yehudah of Montereale, apparently, to R. Mordekhai of Modena. It begins:

הגאון כמהר"ר יהוד' ממודנה אלו זצ"ל פ' לי הא דראיתא בפ' דסנהדרין נבי אמר ר' יהוד' מעשה בחזקיו . . . .

and ends:

אי אפשר להתחילה שם הוא' והיינו דנקט מספר ב' ימי': נעתך זה מספר הגאון כמהר"ר מודכי מודינה א"ש זצ"ל.

This R. Mordekhai is, no doubt, the grandfather of the celebrated Leon Modena. His *ליקוטים* in manuscript are often quoted by Azulai (ברבי יוספ' ליקוטים), Livorno, 1774), whose copy of them is probably that now in possession of S.

Schönblum, of Lemberg. See *Catalogue d'une Collection Anconienne . . . .* Leopol. (1872 ?), pp. 5 and 6, No. 32.

3. [במגלה ספר כתוב].

MATTERS IN CONNEXION WITH PURIM, partly agadic and partly halakhic, occupying leaves 110<sup>b</sup>—113<sup>b</sup>.

A. Agadic matter, occupying leaves 110<sup>b</sup>—111<sup>b</sup>.

(1) [רבי אנדרת מגלה]. On various agadic passages in the Talmud Babli Megillah. These explain only a few sundry pieces of that treatise, and belong probably to R. Menachem.

Begin (leaf 110<sup>b</sup>):

על הדרישות מנגלה אסתור במקצת מגילה פרק מגלה נקראה : מסיק בנה' דיש הפרש בין ויהי לויי בימי . . . .

End (111<sup>b</sup>):

.... אחר רוחצו לך רבי יהיאל זצ"ל האן שבו המים מיר השר ושתחה הרחיצה התייא לפני המלך והשרי ואם בוה חפץ שהוא מותר לי ובין אני חפץ כי הוא אסור לי והמלך שמח על הדבר ויאהבו כפלים.

In illustration of T. B. Megillah, 13<sup>b</sup>, and Esther iii. 8, a most interesting story is told respecting the relation of R. Yechiel (b. Yoseph) of Paris to the King of France, of his time (Louis IX.), which, although mixed up with much fabulous matter, contains, no doubt, more than one historical fact. The same story is somewhat differently worded in *שלשלת הקבלה* (Amsterdam, 1697, 8vo.), leaf 44<sup>a</sup>.

(2) [קוצר דרשת ابن שועיב לפרשת תצוה ומכור]. Abridgment of the Sermon of R. Yehoshua' Ibn Sho'eib for the Sabbath preceding the Festival of Purim.

Begins (leaf 111<sup>a</sup>):

דרשה לפורים הוצא בקוצר מן ספר ابن שועיב : אמר זל זכור את אשר עשה לך יכול בלב כשהוא או לא תשכח . . . .

Ends (leaf 111<sup>b</sup>):

.... אורה זו תורה שמחה זה יט' שwon זה ברית מילה דכת' שש אני על אמרתך יקר וזה תפלין . . . .

There is nothing original in this abridgment, which merely consists of short extracts from the Talmudim, Midrashim, and other Rabbinical writers. Compare the Constantinople edition<sup>1</sup> of Ibn Sho'eib's *Derashoth*, leaves 21<sup>a</sup>—22<sup>b</sup>. The merit of re-extracting them belongs, no doubt, to R. Menachem.

B. Halakhic matter, occupying leaves 111<sup>b</sup>—113<sup>b</sup>.

(1) [חדושים על הרמב"ם בחלבות מגילה]. Novellæ on the laws concerning the reading of the book of Esther on, and other laws pertaining to, Purim, as expounded in Maimonides'  *משנה תורה*, Book זמנים. They ex-

<sup>1</sup> Printed Friday, 12 Adar 1523. There is a blur in the last figure of the printed date; but 1523 is, according to Jahn's Tables, the only year in the decade in which 12 Adar fell on a Friday.

plain sundry passages in both Peraqim, and are, probably, by R. Menachem.

Begin (leaf 111<sup>b</sup>):

בhalbכות מגילה על הרמב"ם: העניין הזה של מגילה אמיתי היה לפני שנבוכדנצר שה' ישראל בגלוות בבל....

End (leaf 112<sup>b</sup>):

.... אין מדרקין פ"י לראות אם הוא רמאי כמו כמו שעשין שאר פעמי' כשותניין צדק אבל כאן כל הபושט ידו ליטול נותנין לו:

As is in the nature of this subject, some agadic matter is mixed up therewith.

(2) [חדושים על הסמ"ג בhalbכות מגילה]. Novellæ on the same laws, as expounded by R. Mosheh b. Ya'aqob of Coucy. They explain sundry expressions in the *Chumot*, *Sefer ha-mitzot* iv., and are, though founded on R. Yoseph Qolom's views, probably by R. Eliyyahu; see 2. A. (3) above.

Begin (leaf 112<sup>b</sup>):

על הסמ"ג והוא מצוה רביעית מדברי סופרים: הכל בשירין לקרוות המגילה ור' יהודה מבשיר בקמן מה דעת חכמים דפסלי בקמן לפי שהקמן יש בו ב' דברי' מדרבנן....

End (leaf 113<sup>b</sup>):

.... ולא מטו שלוחי תשרי דגורי' בההוא דוכת' דניסן אטו תשרי דעכדרין תרי' יומי כ玳ית' בספ"ק דר'ה:

Although it says, leaf 113<sup>a</sup>, חם, such is only the case with respect to a single phrase; but the article is treated on to the very end of leaf 113<sup>b</sup>. As in the preceding number the subject is unavoidably connected with agadic matter even in its halakhic part.

#### 4. [זאת חנכת המזבח].

MATTERS IN CONNEXION WITH THE FESTIVAL OF THE RE-DEDICATION OF THE TEMPLE IN THE TIME OF THE HASMONEANS, occupying leaf 114<sup>a</sup>—114<sup>b</sup>

(1) [חדושים על הרמב"ם בhalbכות חנכה]. Novellæ on the laws concerning the lights of the festival of Chanukkah, as expounded in Maimonides' זמנים, book, mishnah *Torah*, and are, probably, by R. Menachem.

Begin (leaf 114<sup>a</sup>):

בhalbכות חנוכה על הרמב"ם: הדריליו נרות המערכ' ח' ימי' למה הוצרך כ"ב ומן עד שיהיה להם שמן צההור....

End (ibid.):

.... נר ביתו קודם מישום שלום ביתו ודוק:

The text of the Rambam is here irregularly commented on, earlier things being taken later, and later things earlier. The author had also, apparently, other readings in the Rambam-text before him.

(2) [חדושים על הסמ"ג בהלכות חנוכה]. Novellæ on the same laws as expounded by R. Mosheh b. Ya'aqob of Coucy. They explain sundry phrases in the *ספר המצוות*, Appendix v., and are, though founded on R. Yoseph Qolon's views, apparently by R. Eliyyahu.

Begin (leaf 114<sup>a</sup>):

על הסמ"ג והוא מצוה חמישית: דאי לא אדריך מליך אינמי לשער מאוי בינויו פי' דאי לא אדריך מליך א"צ שיתן בו כ"ב שמן....

End (leaf 114<sup>b</sup>):

...לב"ש לא צריך דלא א"ר יוחנן בחנוכה

The story of Rabbi (Rabbenu Haqqadosh, the editor of the *Mishnah*) and Antoninus<sup>1</sup>, introduced here in explanation of *להפר ברוח*, &c., is corruptly given.

5. [על חרבן בית המקדש].

MATTERS IN CONNEXION WITH THE DESTRUCTION OF THE HOLY TEMPLE, occupying leaves 114<sup>b</sup>—115<sup>a</sup>.

(1) [חדושים על הרמב"ם בהלכות תשעה באב]. Novellæ on the laws concerning the 9th of Ab, and other fast-days, as expounded in *Maimonides*, *משנה תורה*, book *זמנים*. They explain sundry expressions in the last *Perek* (v) of the *Hilekhot*, and are, probably, by R. Menachem.

Begin (leaf 114<sup>b</sup>):

בחלות ט"ב בהרמב"ם פ"ה מהלכות תעניות: יש שם ימי' שביל ישראל פי' שם מצוי כמו שפי' בתקלה חבורו יש שם מצוי ראשון גבי הקב"ה....

End (leaf 115<sup>a</sup>):

...פי' אפונין הוא מיini קטנית הנקראין בלע"ז ציריש וכן תמצא כתשיעין בפרש בספר דניאל בתקלו...

(2) [חדוריים על הסמ"ג בהלכות תשעה באב]. Novellæ on the same laws as expounded by R. Mosheh b. Ya'aqob of Coucy. They explain sundry phrases in the *ספר המצוות*, Appendix iii., and are, though founded on R. Yoseph Qolon's views, apparently by R. Eliyyahu.

Begin (leaf 115<sup>a</sup>):

על הסמ"ג במצוות ט"ב והוא מצוה שלישית: עטרות של מלך ושל גבירת פרשיש בשלהי מס' סוטה עניין עטר' שעושין מאבן מלך....

End (ibid.):

ולהסיר השיער כך פי' רשב"ם בפ' חזות הכתים: חט:

<sup>1</sup> According to Rapoport, *ערך מלין* (Prag, 1852, 4to.), p. 123, this is Marcus Aurelius; see also Bodek, *Marcus Aurelius Antoninus* .... (Leipzig, 1868, 8vo.), *passim*.

Attached to these Novellæ are the following pieces: (1) R. Aharon Hallevi, on **סעודת המפסקת** on the week in which the 9th of Ab falls; (2) R. Shelomoh b. Abraham Ibn Ḥarṭ, on the commencement of the month of Ab; (3) R. Meir b. Barukh, of Rothenburg, on **הגהה המפסקת** in the book **גבור**, on **שני תבשילין**; and (5) an anonymous writer (probably R. Menachem himself), on the kindred passage in T. B. **Betzah** 15<sup>b</sup> (**Mishnah** ii. 1).

6. **יום כפירים הוּא** [יום כפירים הוּא].

MATTERS IN CONNEXION WITH THE DAY OF ATONEMENT, occupying leaves 115<sup>b</sup>—116<sup>b</sup>.

(1) **חדושים על הרמב"ם בהלכות יום הכהנים**. Novellæ on the laws concerning the Day of Atonement, as expounded in Maimonides' **משנה תורה**, book **זמנים**. They explain certain phrases in all the three **Peraqim** of the **Hilekhot עשור**. These are apparently by R. Menachem.

Begin (leaf 115<sup>b</sup>):

**בhalכות שביתת עשור בהרמב"ם :** **למה קורא להלכות יה' שביתת עשור לשנה נקרא נקט . . .**

End (leaf 116<sup>a</sup>):

**אבל ביה אין מוצא חטא לקטרג עליהם . . .**

As is the author's wont, he mixes a little Agadah with the Halakhah, which alone is here his chief aim. (The **רבי שמואל בר' אהרן**, to be found here, is only quoted from the **T. B. Berakhoth** 8<sup>a</sup>.)

(2) **חדושים על הסמג בהלכות יום הכהנים**. Novellæ on the same laws as expounded by R. Mosheh b. Ya'aqob of Coucy. These explain sundry phrases in the **ספר המצוות**, chapter 69 (not 61) of the negative commandments, and are apparently by R. Menachem.

Begin (leaf 116<sup>b</sup>):

**בשם"ג בסיון ס"א (ס"ט) :** **שהואובל מאכלין הראיין ככובתת וכו' וישערו חכמים שאין בית הבליה וכו' השותה משקין הראיין לאדם מללא לוגמי וכו' ומתקיף לה בנם מאי שנא אכילה דלכ"ע בכוכבתת . . .**

End (leaf 116<sup>a</sup>):

**אבל האורה האמו' בסכנות בא למעט את הנשים . . .**

The piece of **Piyut**<sup>1</sup> quoted by the **Semag** is thus explained:

**אחר גמר מצוי אוכל דעתו ורצו פי' אחר גמר היום' שנ' בהם דרשו ה' בהמצאו אלו ימי' שבין ר"ה ליה אוכל ללחך שמו ורצו מצוי לשון בהמצאו דעתו לשון שמה "**

<sup>1</sup> It belongs to R. Shelomoh b. Yehudah Habbabli. See Zunz, *Literaturgeschichte d. synag. Poesie* (Berlin, 1865, 8vo.), p. 234, Note 2, where to the reference "Tos. Sabbath 114<sup>b</sup>" is to be added "אכמי".

## [בחדש השבעי].

MATTERS IN CONNEXION WITH THE 1ST, 2ND, AND 15TH—22ND DAYS OF THE MONTH OF TISHRI.

(1) [חדושים על הרמב"ם בהלכות שופר סכה ולולב]. Novellæ on the laws concerning the sounding of the Shophar, the sitting in the Sukkah, and the handling the "four plants," as expounded in Maimonides' משנה תורה, book שופר סכה ולולב זכרים. These extend to all the Peraqim of the Hilekhoth, and are, apparently, by R. Menachem.

Begin (leaf 116<sup>b</sup>):

בhalכות שופר סכה ולולב בהרמב"ם מההריך: נ' תקיעות נ' נ' שיע' תקיע' נ' תרוועות שיע' תרוועה נ' יבבות ....

End (leaf 120<sup>a</sup>):

...וכן מישמע במסכת בבא מציעעה פ' הזחב מניגיד משנה ו' אלו מציאות :

The following few remarks are indispensably necessary: (1) Although distinctly stated to be R. Yoseph Qolon's, there is little doubt that in their present state these Novellæ are only founded on his views, but are worked up by R. Menachem; (2) the paragraph on leaf 117<sup>a</sup> in the middle of the Hilekhoth שופר סכה there are a number of (בלע'ן) which are, of course, Italian. The following few lines (from leaf 117) especially deserve to be quoted: (Perek i.)  
 לפי דעת העמוד יברך למשוע ואנו עוזין בהרמב"ם ולפי הסמ"ג יברך התוקע בתוך הבור לפי שחוינס; and (Perek ii.) לתקוע והאשכנו עוזין כסמ"ג ... גורו שלא יעשו המצוות והחסידים שבhn הוי תוקען לתוך הבור או לתוך המערה ... והוונד לי: (leaf 117<sup>a</sup>) On we read (leaf 117<sup>a</sup>) שhn הווא שהוא ביריה בפניהם דומא דכוי שום הווא ביריה בפניהם עצמה ולא הכריעו בה חכמים ....

(2) [חדושים על הסמ"ג בהלכות שופר סכה ולולב]. Novellæ by R. Menachem on the same laws, as expounded by R. Moshe b. Ya'aqob of Coucy. These explain sundry phrases in the ספר המצוות, chapters 42—44 (affirmative commandments), and are, although founded on the views of several authors, apparently, worked up by R. Menachem. They consist of eight groups, occupying leaves 120<sup>a</sup>—133<sup>a</sup>, as follows:

a. Explanation of chap. 42, by an anonymous writer, beginning:

ברינוי שופר על הסמ"ג סימן מ"ב: כה אמר אחר, אני אל אל אחר, יתן בפי דבר לו شهر, והיא נכון כשרה, וטוב מהרווין ומכל מסחר, מלנא ומלא ישפר, ותיתב לה' משור פה, מקרין ומפרים בהלכות שופר: אין לי אלא בדבר בריה מנין דא"כ מה בא ללמדנו הג"ש מתרוע' לתרוע' ....

In the name of the author is probably hidden, although there is no indication to mark it as an abbreviation. This "explanation" is, perhaps, the first recension by R. Shemuel Chizqiyah. See d. below. (Leaf 120<sup>a</sup>—120<sup>b</sup>.)

b. Explanation of the same chapter, according to R. Yoseph Qolon, by R. Eliyyahu, beginning :

מזהריןך שנ' ובקהל את הקהל תתקעו ולא תריעו מבל דיש במשמעות תקיעת ותרועה וכן אין ממש תאמ' שא' ל' ובקהל את הקהל עשו תקע'....

That this cannot be R. Yoseph Qolon's own explanation will be seen, in spite of the superscription, from the following : .... *לכורי רבי מזריריןך* (leaf 121<sup>a</sup>) and chiefly from the next paragraph. But, apart from all this, the language is identical with that of the before-mentioned R. Eliyyahu. (Leaves 120<sup>b</sup>—122<sup>a</sup>.)

c. Explanation of the same chapter by R. Yoseph Qolon, in his own language, beginning :

מצוות עשה של תורה לתקוע בשופר וכו' ניל' שחולק על ר' מ' ודעתו שחולק עליו בנוסח הברכה....

The author continually quotes his father (R. Shelomoh), *א"א ז"ל* (leaf 122<sup>b</sup>), *אאו' ל' הביא בחודשין א' ב' תירין א' א'* (leaf 123<sup>a</sup>; compare also leaves 126<sup>a</sup>, 127<sup>a</sup>, and 127<sup>b</sup>). That this is R. Yoseph Qolon's own explanation will be best seen from the following phrase which is much in his usual style. After a goodly number of difficulties raised by him against his author, he says (leaf 123<sup>a</sup>) : *לכן נר' לאחוי בזה דרך אחד יתישבו כל הספיקו* : (i.e. *ויתלבנו דברי הסמ"ג כי שפטו ברור מילו וזה כי אחוי צדיק דרכו הקצר' לשנות המשנ' ולפר' אותה בלשון קצורה....*) (Leaves 122<sup>a</sup>—127<sup>b</sup>.)

d. Explanation of the same chapter by R. Shemuel Chizqiyah (conveyed in a letter to R. Menachem ?), beginning :

הא לך מה שפי' ל' הותיק והאלוף במחה'ר' שמואל חזקיה רומלי' זצ'ל : תן שייען תקיע' כתרוע' ושיען' תרוע' בג' ייבבו' וייש ברית'.... וטרם אפרש לך לשון הסמ"ג ותבלית בונתו בזה המא' כפי הנר' מתוך לשונו אודיען כי מסקנת הגמ' בפי' המשנה זו זאת....

and ending :

.... אם גניחה' הוא או ילהה ודוק : עב'ל הותיק האלוף במחה'ר' שמואל חזקיה תפארת ארם. One R. Shemuel died Oct. 13, 5336 (1576); see *רומלי' זצ'ל* in *נפוצות יהודיה* (Venezia, 1589; 4to.), leaf 156<sup>b</sup>, and Zunz, *Monatstage* (Berlin, 1872, 8vo.), p. 57. (Leaves 127<sup>b</sup>—129<sup>a</sup>.)

e. Explanation of the same by an anonymous disciple of R. Yoseph Qolon, beginning :

התקין ר' אבחו בקיסרי קשר'ק פ' בלא קש'ק וקר'ק כי מעיקר' סבר דאין הפסק' מעכבות....

and ending :

דבל הקולות בשוריין בשופר.

The latest authority he quotes is his teacher. (Leaf 129<sup>a</sup>—129<sup>b</sup>.)

f. Responsum on the necessary and right condition of the Shophar, &c., addressed by R. Shelomoh טרבות<sup>1</sup>, to R. Levi, father-in-law of R. Yoseph Qolon, the writer's son; beginning:

זה לך מה שכתב בתשובה האשל הנдол כמהר"ר שלמה טרבות זצ"ל אביו של האשל הנдол כמהר"ר יוסף קולון זצ"ל על זה: לרובה המשרה, אבא בקצרה, ואשבנו על דת, איש בריתו ושלומי, בשרי ועצמי, החדר לו שיח', גור אריה, לנו גדול יהיה, ראה רואיית כתברך אל בני החתן שי' לכתוב לך דעתך על הא דכתב רב יהודה נאון דק"ל כתורי לשני דר' יוחנן לחומר ומבייאו הסמ"ג ועל זה כבר נלחמו ראשוני ואחריו שכתבת להודיעך דעתך אכתבנו לך גור אמרתו באשכנו על מעשה שהיה והו לדרבי .... (Leaves 129<sup>a</sup>—130<sup>a</sup>.)

g. Explanation of the foregoing by R. Yoseph Qolon, as reported to, and by, R. Benedetto Achseldara<sup>2</sup>, and the latter's difficulties against that explanation; beginning:

ב' נאה ומקובל מצא' אשר שמע מהר"ר בנוידטו אקסלדרא אשכנו זצ"ל ממהר"ריך על מה שכתבי בסמ"ג בhalbות שופר והק' על פירושו זל' בסימן מ"ב: ופסק רב יהודה נאון .... והני תרתי לשני איתנהו בגמ' על המשנה זל' המש ניקב וסתמו ....

In the course of this essay we read:

כך שמעתי כאשר כתבתי בשם מהר"יך ואני צייר התלמי"י בנים אקסלדרא ק' ל' על פירושו ואי אפשר ליהע מיד שהוא מפוזר לפי לשנא האמור בו ....

The above essay is, as far as is reported in his name, in reality by R. Yoseph Qolon himself, as the style amply testifies. (Leaves 130<sup>a</sup>—131<sup>a</sup>.)

h. Explanation of the further phrases in the Semag, chap. 42, by R. Yoseph Qolon, beginning:

ותוקען ומריין כשהן עומדין תימ' הא קא עברי בבבל תוספ'ת וכ"ת כיוון שנפטר ח'ל כשלא בומנו ....

<sup>1</sup> (טרבות) טרבות is no doubt the French Trévout, and the representative either of the German Drehfuss, or Dreifuss (a name common among South-German Jews to this day, and pronounced by them, in common with all other South-Germans, Trehvuss and Treivuss respectively), or of the French town Trévoux (Ain). It is known that not only was R. Yoseph Qolon's father surnamed 'הצראפה', but that many others bearing the family name of טרבות were additionally called 'הצראפה', e.g. R. 'Azriel (see 19 below; MS. Add. 405, leaf 1<sup>a</sup>, &c.). Settling in Italy, where the Jews read it טרבות, this name became, conformably to the genius of the vernacular, Trabotto and Trabotti. This will remove Steinschneider's difficulty (Bod. Cat. p. 1501 in No. 5944). For see the geographical index at the end of this Catalogue.

<sup>2</sup> Achseldara is only the Italian form of the common German name Achselrad (אקסלדר), which in its turn, as a Jewish proper noun both for an individual and a family, is chiefly adopted because it is confounded with Alexander (אלכסנדר), a name, since the time of Alexander the Great, very common among the Jews. See MS. Add. 405. 2.

and ending :

**אלא** במקו' שיש שם ב"ד קבוע והלב' כר' אלערא.

(3) [חדושים על הסמ"ג בחולכות סכה] Novellæ on the laws concerning the Festival-Tabernacle. These explain sundry phrases in the Semag, chap. 43 (affirmative commandments), and belong to R. Yoseph Qolon.

Begin (leaf 131<sup>b</sup>) :

ברני סוכה בסמ"ג בסימן מ"ג מהררי'ק : עשה דופן שיש ברחבו יתר על טפח וכוכ' ומפיק רבא דעתך לעשו' לה צורת פתח ....

End (leaf 132<sup>a</sup>) :

.... ולא היו משלימים אותו אה"ב : תם " תם "

Attached to these Novellæ are the following pieces: (1) A notaricon, commencing : אמרי אוללה בתמר ; (2) the views of R. Ya'aqob b. Yaqar, on the benediction with respect to the לולב, commencing : השיב רב' כי שמנה .... (3) commencing, דבר האבר on ; יעקב בר יקר דומן לולב לא תקנו .... (4) בון בר מלל אמר אלו היה לי מי שמנה עמי התרתי בשער בכור .... and ; (5) רב שמואל בר רב יצחק אמר : סכה on the lawful size of a Talmud, Rab Alphes, Rabbenu Nissim, the Tosaphoth, and Rabbenu Yesha'yah the latter (b. Eliyyah of Trani). (Leaf 132<sup>a</sup>—132<sup>b</sup>.)

(4) [חדושים על הסמ"ג בחולכות לולב] Novellæ on the laws concerning the "four plants" on the Festival of Tabernacles. These explain sundry phrases in the Semag, chap. 44 (affirmative commandments), and belong, no doubt, though founded on R. Yoseph Qolon's views, to R. Menachem.

Begin (leaf 132<sup>b</sup>) :

במצות לולב בסמ"ג בסימן מ"ד מהררי'ק : מנהג פשוט לכל ידוע דת וכן אומ' מהררי'ק בשם הרא"ד וגנולים אחריו הנוטל לולב ....

End (leaf 133<sup>a</sup>) :

.... בימינו שהוא שמאל כל אדם " תם "

Attached to these few Novellæ are the following pieces: (1) An explanation of the term שוטה קרי לה לפי שעליו הולכין, commencing : הדרם שוטה .... (2) explanation of T. B. Sukkah, 33<sup>b</sup>, extracted from Rabbenu Nissim ; (3) on the Eighth Day of solemn Assembly being an independent Festival (and not a part of that of Tabernacles), with the mnemosyna explained, extracted from the Abudrahim ; (4) the פירור קשׁב explained, extracted from the Abudrahim ; (4) the רבייה, or quarter of a log of the Scriptures, (equivalent to the space of an egg and a half) commencing : רבייה של תורה ; (5) explanation of the same with regard to the religious bath (מקווה) ; and (6) cabbalistic transmutations (צראופים) &c. of חלם, and hints as to their testifying to the eternity of God ; see 12. f. below. (Leaf 133<sup>a</sup>—133<sup>b</sup>.)

### 8. [מעשיות ותשובות]

PRACTICAL DECISIONS and RESPONSA on religious matters, collected by  
R. MENACHEM.

Begin (leaf 134<sup>a</sup>):

מעשה בא בהר שהביאו גויים דגים ביום אהרון של פסח הפסוך לשבת ....

End (leaf 135<sup>b</sup>):

...ובודאי כמו שאסרו מלאכה בהם' בשבת כך אסרו בתוק המועד בו: שלום מני ישעה: ההגהה:

(1) [מעשיות].

(2) **תשובות** [Tshuvot]. *Responsa.*

These Responsa are mere extracts from larger works, and particularly from R. Yoseph Qolom's: (1) commencing: **ועל ברית מילה** .... (Shoresh 179); (2) commencing: **ועל הדלקת נר חנוכה** .... (Shoresh 184) and (3) commencing: **לכבודו הנכבד והוקר והנעים אחוי ורעני ובני עטרת** .... שלשים מאתי אשר על החותמי הבא להסיעך על איש כתבת מהו להשכיר חומו בבח"ה וש מתרין ....

The author is a R. Yesha'yah, who signs the letter as before stated.

9. [פסק ר' דוד מאימולח להתריר בשר לצלי, שלא מליהה]

DECISION of R. DAVID of IMOLA, allowing MEAT to be ROASTED WITH FIRE without SALTING.

Begins (leaf 136<sup>a</sup>):

להפקת רצון וחפץ אלו היקרים י"ץ ואני בבוא מבית אבי מאימולה ומאראן  
מולדהי מבולוניה (Bologna) ....

Ends (leaf 137<sup>a</sup>):

... אינו בולע מהדרם שבשופר ע"ב: הרי ברור כמשמעות כי אפי' הראב' והרשב"א  
שהחומרו מולתם מודין חן דאן צירק מליח' לצל' כמו לדריה: זהו הנר'  
לע"ד ואני העבר הקטן מומן כל מני צבאי עלי איז לשמור ולעש' בכל אשר  
תצוני ואחלה פני אל ויחנק ואת המרומים אדו' גבורי אישך י"ץ עם רב שלום  
בניך ושלום. הצעיר הלא מסתתר בסתר מדבר בדברי האלה כי לא נסה דום  
ונסתה ררכו (דוד) פה בסלע משכן לו כ"ה לספרה פר"ח (1528): חלק לה ה'  
שמן שנון וטעם בבינה ויראותו לה למנה. המועטירה המפוארה מורת פומינה  
? (Pomona) מב"ח (מנשים באחל תברך (Jud. v. 24 (April 24, 1518) אשת למורים כמי דניאל  
גבורי י"ץ ממודינה ואלהם שלוי רב מארי' ושלוי מוסולו'). (Sassuolo).

This 'Decision' is of moment, not merely on account of the great learning and liberality of the author displayed therein, but also and chiefly for the following reasons: (1) We meet here with a woman, not only of great piety, but Talmudic learning too, as to her this learned epistle is addressed, and (2) we learn from this that this was the mother of our R. Menachem. See next paragraph.

[העתיקות מספרים שונים נעשו על ידי ר' מנחם בן דניאל ומשפחתו]

EXTRACTS from various sources, made by R. MENACHEM and other members of his family.

(1) **מנגל יוחסין** [Register of births and deaths.

Begins (leaf 137<sup>b</sup>):

עמ' גדר נהג בהנו"א וסינוק לא ע"ז: אורהמך (1508) ה' חוקי: זהה סימן

טוב ....

Ends (leaf 138<sup>a</sup>):

ויהיא בת כמא' חיים טרבורני נ"ע שנפטר يوم ה' י"ז איר ב' אפריל ש' א  
... (April 23, 1551).

a. The births contain the following names: (1) Menachem<sup>1</sup> Manuel (מניאל) b. Daniyyel b. David, born Sabbath, Shebat 8, Dec. 30, 5269 (1508); (2) Abraham<sup>2</sup> b. Daniyyel, born at Reggio, Tammuz 16, 5271 (1511); (3) the Twins, Rosa (named after her paternal grandmother) and Ya'aqob (after his maternal grandfather), born at Reggio, Thursday, Nisan 6, March 11, 5278 (1518), the children of Daniyyel of Modena; (5) Yitzchaq, son of Daniyyel b.

<sup>1</sup> This is the author of the first and other pieces in, and the copyist of the greater part of, this volume.

<sup>2</sup> This is a poet of some talent, and the author of Cod. Bisliches, 72, now in the Bodleian. See Zunz, *הפליט* (Berlin, 1850) p. 25, and *Literaturgesch d. synag. Poesie*, p. 535. Zunz seems to identify אורי' with Arezzo, whilst we identify it with Reggio. See p. 75 above, 2. A. (1).

David, born at Reggio, Ab 15, July 30, 5280 (1520); (6) the first-born David Bentzion b. Abraham b. Daniyyel, born at Reggio, Elul 7, August 30, 5301 (1541), and redeemed at Forli (פְּרָלִיל) (לְאַטְמָרָאָרָה) and of Rosa bath Daniyyel, born at Modena, Friday, Sivan 12, May 26, 5302 (1542); (8) Nechamah (נְחַמָּה), daughter of Mordekhai Chazaq, born Ab 15, July 13, 5287 (1527); and (9) Leah, the daughter of Chayyim Trabotti, born Sabbath, Elul 11, August 22, 5294 (1534). These last two were successively the wives either of R. Menachem or of Ya'aqob of Modena; and Leah was clearly divorced.

b. The deaths contain the following names: (1) Yitzchaq b. Daniyyel b. David, died July, 5303 (1543); (2) Mordekhai Chazaq, d. Marcheshvan 16, 5307 (1546); (3) Nechamah, his daughter, d. Shebat 18, January 25, 5311 (1551); (4) Chayyim Trabotti, d. Thursday, Iyyar 17, April 23, 5311 (1551).

(2) **מידרשים קבלה, חידות ופירושים** [Midrashim Kabbala, Chidot Vepurushim]. Agadic and cabballistic sentences with their explanation, and enigmas and their solution; occupying leaves 138<sup>b</sup>—139<sup>a</sup>. These are anonymously given, and contain: (1) commencing: אָסָר : (2) commencing: ר' יְהוָנָן פָּתָח עַד שִׁיפָּוח הַיּוֹם ... זֶה אָוֹרָה לְאַדְם ... עַל אַחַת הַסִּיף תְּשִׁיעָה ... (3) commencing: לְהַסְתַּכְלֵל בְּקַשְׁתָּוֹת וְעַזְנָן בְּוֹהֶר ... אִם תִּכְפֹּל אַצְיָה הַשֵּׁם : (4) commencing: פְּרוֹשָׁה עַל אֶהָדָה ט' הַרְוִי עַשְׁר ... מִתְּצָעֵק : (5) commencing: מִסּוֹד הַגְּלָגָל הַבָּל הוּא מִשְׁאָה ... (6) commencing: עַדְתָּ קָרָח בְּסִוד הַגְּלָגָל ... (7) commencing: אֶלְלָי מִי יּוֹם ... חַכְמֹות : (8) commencing: מַעֲשָׂה בְּאַדְם אֶחָד שְׁהִיא זָהָר בְּמִצּוֹת צִיָּת ... (9) commencing: נְשִׁים בְּנָתָה בִּיתָה ... (10) commencing: אַמְרוּ חַכְמִים חַצְרָה גְּדוֹלָה יְשִׁ לְמֹתִים ...

11. **[מִסּוֹת ר' יְעָקָב בֶּן נְתָנָאֵל הַכֹּהֵן].**

TRAVELS of R. YA'AQOB B. NETHANEEL HAKKOHEN in the HOLY LAND.

Begin (leaf 139<sup>b</sup>):

אָנָי יְעָקָב בֶּן נְתָנָאֵל שְׁהַלְכָתִי וְמִתְּרָחִתִּי וְעַוְרִנִּי הַשֵּׁם שְׁהַכְּנָנִי לְאַרְצָן יִשְׂרָאֵל  
וּרְאֵיתִי קְבָרִי אֲבוֹתִי הַצְּדִיקִי שְׁבַחְבּוֹרָן ...

End (leaf 140<sup>a</sup>):

... שֵׁם הַמִּדְינָה טּוֹרְסִין ... כַּאֲשֶׁר זִכְנִי לְכַתּוֹב אֶתְהוּ כִּן נִזְכָּה לְבָא שְׁמָה וְלִמּוֹת  
שֵׁם נִשְׁלָמוֹ דְּבָרִי יְעָקָב הַכֹּהֵן מִכְלָה הָרָיוֹת שְׁוֹאַתִּי בְּאַרְצָן יִשְׂרָאֵל.

Although these, as all similar travels, must be used with great caution, there is a great deal of true and interesting information to be found therein; compare our description of MS. Add. 431, (ed. Filipowski, London and Edinburgh, 1857, 8vo.), p. 228, and Zunz, on geog. lit. of the Jews, No. 47 (in Asher's Benjamin of Tudela, ii. p. 258).

12. **[לְקֹדְםִים שְׁוֹנִים].**

COLLECTANEA VARIA, occupying leaves 140<sup>b</sup>—157<sup>b</sup>.

These Collectanea are by various authors, and on various subjects, but may be reduced to the following nine chief points :

a. Extracts from the Babylonian Talmud. These are mostly without the smallest commentary ; but generally the name of the volume, and the leaf where they occur, are given. Towards the end a small index for finding the **דיני הרשאה** is given. (Leaves 140<sup>b</sup>—142<sup>a</sup>.)

b. Extracts from various Rabbinical authorities, such as the Tur, Rabenu Nissim, and R. Yoseph Qolom. (Leaves 142<sup>b</sup>—143<sup>a</sup>.)

c. Extracts from Cabbalistic authorities. These are mostly anonymously given. The subjects treated on belong to the range of practical Cabballah. (Leaves 143<sup>b</sup>—144<sup>a</sup>.)

d. Cabbalistical essays by R. Yoseph b. Abraham Ibn ג'קטיילה on the Rabbinical saying : **ראייה היתה בת שבע לוד משנת ימי בראשת סידורין** (T. B. Synhedrin 107<sup>a</sup>), and other Rabbinical sayings. (Leaves 144<sup>b</sup>—146<sup>b</sup>.)

e. A piece headed :

וזה מצאתני מפדרשת כי תשא

It consists of two extracts from Ibn 'Ezra's shorter commentary on Exodus, followed in each case by extracts from Ibn Kaspi's supercommentary on the **סידורין** of Ibn 'Ezra.

The first is on Exod. xxxi. 3 (ed. Reggio, Prag, 1840, 8vo. p. 96), and begins :

בחכמה ובתבוננה אמר אברהם ב"ע זיל כבר פרשתי בספר מישלי לך ובקש מה בין זה לזה

The extract which follows, beginning : **אמ' אברהם ב"ע יש באיש שלשה חזרים** is generally supposed to be a piece of Ibn 'Ezra's lost commentary on the Proverbs<sup>1</sup>, but it is in reality only Ibn Kaspi as above, as may be seen from the fact that **משה זיל** (Maimonides) is here quoted, though no doubt it gives the substance of what Ibn Kaspi found in Ibn 'Ezra's lost commentary.

The second is on Exod. xxxii. 5 (ed. Reggio, p. 99), and begins :

אמ' אבן עזרא אני אנלה לך סוד העגל בرمיזות והמבין מלאכת החסמים דע צורת העגל

It is followed by an extract from Ibn Kaspi's supercommentary, beginning with the words : **למה הנה סתם דבריו ואני אפרש לך קבלתי :** See MSS. Add. 377. 3, leaf 83<sup>a</sup>; Add. 510. 2, leaf 86<sup>a</sup>; Add. 433, leaf 137<sup>b</sup>; Add. 518, leaf 76<sup>a</sup>, and p. 74 of this Catalogue. Compare also

<sup>1</sup> It may be as well to remind the reader that the commentary attributed in the printed edition to Ibn 'Ezra belongs not to him, but to R. Mosheh Qimchi. See Reifmann, ציון, 1. p. 76. This fact was unknown to Wolf (i. p. 894), Uri (No. 157), and De-Rossi (No. 694. 3).

אמר יוספ עד היום לא ראיתי, 9 lines from below, leaf 70<sup>b</sup>, In the printed edition, leaf 81<sup>a</sup>, it runs somewhat differently. (Leaf 147.)

f. Extract from the cabballistical essays of R. Yoseph Ibn **נָגָדָלָה**; a continuation of d. above. See 7. (4) above, at the very end. (Leaves 147<sup>b</sup>—148<sup>a</sup>.)

g. Biblical verses containing the various Names of God, to which are added the names of the Angels, corresponding with each of the Ten Sephiroth, &c. They are one hundred in all. Selected by the foregoing Cabalist, who is here called ר' יוסט נוטיליה (Leaves 148<sup>b</sup>—150<sup>a</sup>).

h. Biblical, Talmudical, and Rabbinical sayings, philosophico-cabbalistically explained. They include explanations of (1) the wording of a passage in the Prayer-Book, commencing : **וחננו מאתך דעה** ; (2) the Biblical passage, 1 Sam. ii. 8; (3) the Mishnah Aboth.... ; (4) the Talmudic passage on **וְאֶל תָּהִי רִשְׁעָה יְהוָה** (see the description of No. 27, above); (5) the work of the Tabernacle in the wilderness; and (6) the Biblical passages, Ex. xxxiii. 22, and Job xi. 15. They treat further on (7) the altar of incense (see the description of No. 27, above); (8) **שער הָפָנִים**, the **מִתְרָא** ; and (9) the duty of every Israelite to have a right conception of God (directed against the evils springing from anthropomorphism). They explain (10) the words **בְּקִי** and **בְּול**; (11) the difficult words occurring in 2 Kings xvii. 30 and Isaiah iii. 18—23, &c. (a large number of these being also translated into Italian); (12) the Biblical passages, Prov. iii. 6 (extracted from R. Immanuel b. Shelomoh's commentary), Deut. xxxi., Judg. v., the Midrashic and Talmudical passage, Synhedrin 91<sup>b</sup>, &c. They contain also (13) a few other short Rabbinical sayings, without commentary; (14) an extract from the introduction to the book *Yetzirah*, and the commentary, ascribed to R. Abraham b. David (see *Excurs. VI.*); and (15) the Alphabets belonging thereto. (Leaves 150<sup>b</sup>—155<sup>a</sup>.)

### i. Poems and Explanations:

A. Poems. (1) A Hymn called **צ"ע חי"ם**, on the thirteen articles of the Jewish religion. It is an imitation of the well-known **יגדל**, and consists of 14 lines all ending in **תּו**. It commences: **נִמְצָא בְּעוֹלָם יְשָׁא**, and ends: (2) **וּמִי יְחֻזֵּר עַד סָוף תְּכִונָתוֹ**. (2) A poem in 4 lines, inviting the **נְשָׁלְחוֹ נְבוּנִים יְדַעַּן** to cling to this 'Tree of life'. It commences: **לְשָׁם הָרוֹ'**, learned to cling to this 'Tree of life'. It commences: **לְשָׁם הָרוֹ'**, .... (3) An enigma on the author's name, commencing: **חַיִם .....** **שָׁאַלְנוּ .....** **יְדַעַּן**. All three are by Matithyah.

B. Explanations. (1) Remarks on T. B. Pesachim, 49<sup>b</sup>; (2) on the genealogy of Eldad and Medad; (3) on the creation of the first man; (4) on the ass on which Abraham rode when about to sacrifice Isaac;

(5) an extract from the *Minchath Yehudah* (by R. Yehudah b. Eli'ezer) on Gen. xxxi. 33, with reference to the *Midrash Rabbah* thereon; (6) explanation of Gen. xiv. 18, and Exod. xvi. 4, by R. Aharon (a contemporary of the collector). Attached to these is the famous poem by R. Yehudah b. Shemuel Hallevi, said to have been addressed to Ibn 'Ezra in a dream, in which the former invites him to 'sing' in the better world, and Ibn 'Ezra's answer thereto. It is here superscribed: **חידת מר' יהודה הלוּ ז"ל** (Leaves 155<sup>b</sup>—157<sup>b</sup>).

13. **[חידת הראב"ע ופירושה מר' יצחק בן משה הלוּ].**

The RIDDLE of R. ABRAHAM B. MEIR IBN 'EZRA on the LITTERÆ QUIESCENTES, and the explanation thereof, by R. YITZCHAQ B. MOSHEH HALLEVI, commonly called PROPHIAT DURAN.

Begins (leaf 158<sup>a</sup>):

את דבר חידתי.... זאת החידה, אשר כל יציע זיהה הדרה והורה חכם הראב"ע ז"ל על אותן אותיות אהוי ונשאל עליה להוציאו לאור תעלומי החכם הנROLL מאשטו פרופיט דרואן הלוּ וכמה השיב וכח אמר: הנה תפארת השלמי רלבג ז"ל אמר בפירושו בספר מושלי....

Ends (leaf 159<sup>b</sup>):

עד אשר תחתטו העור בכל זה למה שבחידה מן העומק: סלק לך....

This famous Chidah, which precedes in the printed editions Ibn 'Ezra's preface to his commentary on the Pentateuch, and the solution of which has been for a considerable time a matter of controversy, is here explained by one who was not merely best qualified to explain it on account of his intimate knowledge of the philosophy and grammar peculiar to its author, but also on account of his thorough acquaintance with, and experience in explaining, Ibn 'Ezra's Biblical commentaries and other works; (see the description of MS. Add. 433 below). This explanation is not identical with that of the "Quiescentia" to be found in the *לויית חזק*, as Friedlaender and Kohn (*מעשָׁה אַפְּלָךְ*, Wien, 1865, 8vo. p. 11, v.) think; but is identical with Cod. Flor. xlvi. x (p. 310), and Cod. De-Rossi, 835, 3<sup>o</sup>. (On the name Prophiat Duran and its equivalent *פְּרָפִיאַת דָּרָעָן*, see our remarks in *A descriptive Catalogue of the Arabic, Persian and Turkish Manuscripts in the Library of Trinity College, Cambridge...* Cambridge, 1870, 8vo., Appendix, p. 220, Note 1, and the description of MS. Add. 391. 4). Attached to this are the following pieces:

חכם חכם בעודו: (1) Short sayings of the philosophers, commencing: מאן דמשתעי... רושח החכמה... (2) a few Rabbinical sayings, commencing: בחרי ריש לקייש בשוקא... (3) a few lexicographical statements commencing: ערב לשון ערוב. These are in their turn succeeded (4) by other remarks within the province of grammar, philosophy, and theology,

which end with an extract from the **נהלת אבות** by Don Yitzchaq Abarbanel, and another extract from the **ספר עולם קטן**.

b. A poem on the thirteen Articles of Religion, in imitation of **יגידל**, and consisting of 16 lines, of which the first two are, however, introductory, and the sixteenth has a concluding character; so that, strictly speaking, it treats, as in the original, on the subject in thirteen lines. It has the acrostic of **משה**, and is here ascribed to R. Mosheh de' Rossi of Cecina or Cesena (צ'יסינה). It is introduced by **אלן זה יג עקריות שסדרם כמה'ר משה מן האדרומי יש'ר**, and commences **משורך אל חסידך תננה לי הורך** .... (יחי' שנים רבוח' מציסינה). Zunz, *Literaturgesch. d. synag. Poesie* (Berlin, 1866, 8vo.), p. 510, ascribes it to the author of the book (Mosheh b. Yequthiel of Rome). In any case the author is not the father of the celebrated author of the **מאור עינים** (Leaves 159<sup>a</sup>—160<sup>a</sup>).

14. [לקוטים מנדרולי הראשונים על מסכת שבאות לר' יוסף הלי].

COLLECTANEA from VARIOUS EARLY RABBINICAL AUTHORITIES on the TALMUDICAL TREATISE SHEBU'OTH, by R. JOSEPH HALLEVI

Begin (leaf 160<sup>b</sup>):

איתמר מתפifs בשבעה אב"י אמר ... וכ"ל ברבא ... ואני יוסף הלי פ' דמתפifs בשבעה לאו כשבועה דמי היינו לעני קרבן ....

End (leaf 165<sup>a</sup>):

משתתינו ליה על חנאי שהוא בשומרה אם הוא חייב ואני משלם הרא"ש פסק כלשנה קמא :

The latest authority quoted is the **הנחות הראש**. The author's name occurs three times (leaves 160<sup>b</sup> [twice] and 164<sup>a</sup>); the last time it says, respecting a remark on נקמת חפץ by R. Asher b. Yechiel: **הדרינו זה הומתני מדרותי אני יוסף הלי** (see נבאי ibn הפליט 16 below). It must be remarked that the very learned S. Sachs (p. 53, Note) doubts the existence of such a personage, &c. altogether. Attached to these are extracts (1) from the **סמס"ר** (see above, p. 76, Note 2); (2) the **Tosaphoth**; (3) the **Talmud Babli**; and (4) from the **מנחת יהודה** on Ex. xiv. 15, xv. 21, and xvi. 1. (Leaves 165<sup>a</sup>—167<sup>b</sup>.)

15. [רמזים על מצות שונות ודברים מדברים שונים].

SYMBOLICAL INTERPRETATIONS of VARIOUS LAWS of SCRIPTURE, RABBINICAL SAYINGS and CABBALISTIC MATTERS.

Begin (leaf 168<sup>a</sup>):

בנה"א עני פרה אדרומה וראה שהוא שחונע נאוں לב האדם אשר לא הביא צוארו בעבודת האל ית' ....

End (leaf 171<sup>b</sup>):

.... שבעה עלنبي שנים עשר עכ"ל שם הניל.

The matters contained here are: (1) on the Red Heifer<sup>1</sup>; (2) on the same subject, extracted from the *חישק שלמה*, a philosophical commentary on the *Kuzari*<sup>2</sup>; (3) on the superiority of the law of circumcision to that of the Sabbath, extracted from the same; (4) on vacuity, extracted from the same; (5) on the *Agadah T. B. Berakhoth* 3<sup>a</sup><sup>3</sup>; (6) on the *Agadah T. B. Pesachim*, 5<sup>a</sup>; (7) on the five meanings of 'before,' extracted from the before-mentioned commentary; (8) on the representation of God in man, extracted from the same commentary; (9) explanation of two phrases in the *Kuzari* respecting Christianity and Mahomedanism, and (10) explanation of the *Ten Sephiroth*, and the introduction to the *Sefer Yetzirah*. Attached to these are a few cabbalistical remarks by a contemporary of the copyist, R. Pinechas Eliyya of Mele<sup>4</sup> (אליה מילא; see 18 below); commencing: *אמ. תראה אותיות נסתרות שיזצין מארים*. Among other sayings, the witty saying: *ה עבר אין העתיד ערדין, ההוה כחרף עין, הזמן מנין*, is stated by a later optimistic scribe thus to have come down to him:

ה עבר... עין, דאגה מנין!

#### 16. [פרושים על הספריות].

COMMENTARIES on the *TEN SEPHIROTH*, occupying leaves 172<sup>a</sup>—176<sup>b</sup>.

a. *תשובות שאלות לר' עזריאל* [תשובות שאלות לר' עזריאל]. Questions and answers by R. 'Azriel of Gerona, beginning: *שאלות תשובה בקבלה האייל. שאל השואל מי יבריחנו להאמין שיש לעולם מנהיג. תשובה כמו שאי אפשר לספינה ולא קברנת* ....

The greater part of this is printed under the title of *פירוש עשר ספריות ורך אמנה* (re-printed from the Padua ed. of 1567) as well as also from MSS. Add. 400. 10, and 406. 2, it is easily seen that this MS. contains in the additional matter nothing but literature systematically and legitimately belonging thereto. (Leaves 172<sup>a</sup>—175<sup>b</sup>.)

<sup>1</sup> This is identical with the matter given by Neubauer (Bod. Catal. of Heb. MSS., No. 221. 10, col. 39) as belonging to *השיש* Immanuel.

<sup>2</sup> Puttick and Simpson, Cat. for Dec. 13, 1869, p. 15, No. 258, have on this work the following remarks, the author of which is probably Steinschneider: Salomo Ben Jehuda, called Salmon Vivas de Lunel. . . . The author was a pupil of Menachem ben Salomo (Frai Maimon), and only 13 years of age when he wrote this work. According to Zunz (דפליט, in the description of Cod. Bisliches 18, p. 13), however, Frat (not Frai) Maimon was called R. Shelomoh b. Menachem; compare also Mortara in II. p. 210, Note, and the description of MS. Add. 666, in the present catalogue.

<sup>3</sup> Instead of R. *טוי*, the commentator read R. *שכעאל*.

<sup>4</sup> Mele, and neither Mile, as Zunz (*Gesch. u. Lit.* p. 260), nor Melli, as Luzzatto (II. p. 12), write. One R. Pinechas Eliyya b. Tzemach Eliyya flourished about 1573 at Mantua. See Lampronti, *פדר יצח*, letters חל, leaf 24<sup>a</sup>.

b. *פְּרוֹשׁ לְהַרְמֹבֵן* []. Explanation of the ten Sephiroth, by R. Mosheh Nachman (?), beginning :

יתברך שם הבורא ית' שהוא חי וקיים לעדי עד והוא ברחמו יאיר עיני בתרתו ויחשכני משגיאות. ראשית כל דבר שהוא ראייתן לכל והקרמן לכל והוא נעלם מכל והוא נקי' עלת העלות ואין לומר עליו לא יש ולא אין כי הוא נפטר מן המלאכים ק"ז ממנו....

We read here towards the end the following :

מַלְאָךְ אֶלְקָנִי וְאַנְיָה הַצְּעִיר בְּבֵית אָבִי מַשָּׁה בְּ[ז] זֶלְמָפְרָשׁ עֹשֶׂה מַלְאָךְ אֶלְקָנִי....  
See Cat. de la Bibl... Luzzatto... par son fils Joseph, p. 13, No. 113, XII.

### 17. [מצות תפין והנחתן בחול המועד].

RESPONSUM (?) on the TEPHILLIN, and the duty of putting them on on the Middle Holidays, by an anonymous ITALIAN RABBI.

Begins (leaf 177<sup>a</sup>) :

לענין תפין התוכפן ומכריך זו אחר זו בלי שום הפסיק זוכה ונוץ במלחמה....

Ends (leaf 177<sup>b</sup>) :

....ועושין המצוה בהלבתה : תם.

In the course of this Responsum (?) we read :

"א שום בחול המועד אין להניח תפין....ונבראה ואת המחשה באצל קצת מהמוראים מפני מה שמצווא כתוי בספר הזוהר שהמניה תפין בחול המועד חיב מיתה וגם שמעתי אומרי כי בא במדרשי הנעלם בשם ר' עקיבא שאstor להניח תפין בחול המועד ואלו כלם דברי תמהותם בעצמן מתמיים ומכבילים לדמי הלב....גם הנמציא כתוב בספר הזוהר שהמניה תפין בחולו של מועד חיב מיתה כ"ב תמייה שמורה על בטולו ואך אפשר שבעל הזוהר שהיה רשב"י לפ"י מה שיחסותו אלו יאמר כן....אלא שדרבריו אלו איןין עיקר לא בזוהר ולא במדרשי הנעלם אלא טעות יצא מחתה ידי כותב והכニיסום ולא ממנו....

Leaf 178<sup>a</sup> is blank.

### 18. [לקוטים בקבלה לר' פנחס אליא (בן צמח?) ממיולין].

COLLECTANEA CABALISTICA, &c. by R. PINECHAS ELIYYA (B. TZEMACH ?) of MELE.

Begins (leaf 178<sup>b</sup>) :

בָּהַנוּא בְּס"ה (בספר הזוהר) תניין תלתא דרגין אינון ומתיקשין דא ברא....

Breaks off (leaf 180<sup>b</sup>):

.... צפחתא ישראל ואת הצפור לא בתר עד קרטוליה....

These collectanea contain, besides a number of extracts from the Zohar and other cabbalistic works, also some רמזים, &c. See 15 (10) above. Leaves 181—183, of which the latter two may have been blank, are wanting; leaf 184 is blank.

[סדר סבוריים גאנונים ופוקים לר' עוריאל (בן יהיאל?) טרבות צרפתין] 19.

BRIEF HISTORY of the SABURAIM, GEONIM and other DECIDERS, by R. 'AZRIEL (b. Yechiel), the Frenchman.

Begins (leaf 185<sup>a</sup>):

ראשונה אחר רבינה ורב אשישו שהיו סוף הוראה עמד רב אחאי: ....

Ends (leaf 185<sup>b</sup>):

.... ומיצתם כתבו פסקי הלוות ותשבות שלוחות וספר מיוחה. לא נמצא על שם „עכ' מהרץ' עוריאל טרבות צרפתוי זצ'ל.“

One R. Yechiel b. 'Azriel flourished in the year 1573 at Pesaro (פְּסָאָרָה). At that time his father, who is probably the author of this Seder, was dead. See Lampronti, פָּחָד יִצְחָק, letters חָל, leaf 25<sup>a</sup>, and below in the paragraph on owners.

Attached to this is a kindred piece, commencing:

ריש' היה זקנו של הרשב"ם....

and ending:

רשב"א הוא רבינו שמשון בר' אברהם משנץ: (Leaf 186<sup>a</sup>);

and another piece containing Talmudical explanations of various verses in Holy Writ, but particularly of Haggai (Pesachim, T. B. Perek 1, leaves 16<sup>a</sup>—17<sup>a</sup>, &c.), as also other extracts, both halakhic and agadic, beginning:

משה ואחרון בכהניו... וארוזל' שקול שמואל בנדר משה ואחרון....

and ending:

... (Leaves 186<sup>b</sup>—187<sup>a</sup>). וכן לא תأكلו על הדם שפירשו בו רבינו כמה דברים.

20. [פרק דרך ארץ].

The TALMUDICAL TREATISE on GOOD MANNERS:

Begins (leaf 188<sup>a</sup>):

הלוות דרך ארץ. מי שהוא תלמיד חבר לא יאכל מעומד....

Ends (leaf 188<sup>b</sup>):

... זה בית המקדש שיבנה ב מהרה בימינו אמן. הדרך עלך דרך ארץ....

These Peraqim correspond on the whole, although there are many different readings in the text, with Peraqim v—ix in the מסכת רדר ארץ ווטא, which is to be found in the מסכתות קטנות attached to the Talmud Babli. Leaves 189<sup>a</sup>—193<sup>b</sup> are blank, and leaves 194—196, probably blank, are wanting.

Of the owners, who, down to about 1560, and perhaps for almost a century later, were members of the author's and principal scribe's family, we know after that time nothing with absolute certainty. Between 1642 and 1685, however, this MS. must have come into the hands of R. Abraham Yoseph Shelomoh b. Mordekhai Graziano, chief Rabbi of Modena, who acquired it from the heirs of his predecessor in office, R. Nethaneel b. Binyamin Trabot<sup>1</sup>, as a Note, to be found on leaf 5<sup>a</sup>, shows. It runs thus: ב"ה ה' מנת חלקו וכיתבי אשר קניתי ס' הנכבד והנראה הזה אשר הוא פ"י על רישי בתורה וחדרשי אחריו על כל פ' ופרק מה מאת ירושי הנאן מופת הדור האשלא הנדול כמושחד נתנהל טרכות בכמה"ר בנימן טרכות זצ"ל במעות מנויות, ע"ז הסරטור והאמצעי הענלה כמה"ר יוסף י"ז בכם"ר אדרוניים מיל"ם מוניאולא (Vignola) זצ"ל ויש נם בזזה הס' לקוטים וחדרושים רבים מוחכמים שנ"י, נ"כ אשר עיניך לנוכח יביטו דברי חכמים וחדרותם והיה זה פה מרונה (Modena) בשנת (no year is given) לפ"ק ולוי"א (למול ולרביכה היה אמן) והכל שרור וברור וקיים. It is he who wrote the double, though imperfect, index on leaf 1<sup>a</sup> and 1<sup>b</sup>, and provided most of the treatises and other separable parts of literature which are to be found in this truly remarkable literary repository, with superscriptions. These, although far from being exhaustive, bear testimony to this owner's great learning; and only one who has catalogued this MS. can understand his difficulties. His signature is found numerous times in this volume, chiefly at the commencement or end of a new treatise. It runs mostly: אָשָׁנָה נָהָרָה יְהוָה שְׁלָמָה וְרָצִיאָנוּ אָנָּנוּ בָּאָרֶץ הָאָזָעָן (Horah Aom v'Bo'ah Um)

<sup>1</sup> R. Nethaneel b. Binyamin Trabot (טראבוט), a relative of the family שרכות טראבוט (see 19 above, and Azulai, שם הנדולים, under יציאת), was alive, at all events, in the year 1642, as there is a Responsum of his, bearing that date, to be found (Lampronti, פחד יצחק, letters ט"מ, leaf 228<sup>a</sup>). According to Ghirondi (Ghirondi, חותמות נדולי ישראל) p. 34, No. 81) R. Graziano was a descendant of R. Nethaneel Trabot; a statement which is adopted by the great Zunz (Monatstage, p. 60); but this is impossible, as the above note clearly shows, in which G. speaks of R. Trabot as of an entire stranger. The mistake originated, no doubt, in the following way: Ghirondi confounded R. Nethaneel Segré, who is said by Nepi (Nepi, זכר עדיקות לברכה) in Ghirondi's ח"ז, p. 5) to have been R. Graziano's uncle, with R. Nethaneel Trabot, and thus calls Graziano נכדו של דנאן רבינו Natanel טרכות . . . . Upon this Zunz translates this, which is used among the Italian Jews not merely for grandson but also for nephew, by "ein Enkel von Natanel Trabot," whilst, as must have been seen, the only relation subsisting between RR. Trabot and Graziano is that of predecessor and successor. (The word נכד is found in the sense of nephew even among the French Jews of the xi—xiii century; see Pseudo-Rashi, i. e. ס"מ רשב"ס on T. B. Baba Bathra 109<sup>a</sup>, ומשני, ומשני, &c. Compare in the English A. V. Gen. xxi. 23, with Isa. xiv. 22 and Job xviii. 19.)

(Ps. xxii. 7); sometimes it is less full. After his death<sup>1</sup> this volume came into the hands of one of his family, a son, or a nephew, and subsequently into those of R. Chayyim Graziano (his grandson or grandnephew), who possessed it in the years 1735—44, as a loose leaf, to be found in this MS., bearing those dates, and on which two miracles wrought by God for R. Chayyim are recorded, will testify. From that day to the day when it came into the possession of the University, its history is a blank.

The state of the MS. is, on the whole, good.

[Library-mark, Add. 539; bought in 1869 from H. Lipschütz.]

#### No. 41.

Paper, 8 in. × 6 in.; 137 leaves, 4-sheet quires, 54—60 lines; mixed (Rabbinic and current) character, German Ashkenazic handwriting of the XVI—XVIIIth century.

גנור אריה לר' לויוא בן בצלאל

Supercommentary on the PENTATEUCH, by R. Löwe b. Betzaleel, chief Rabbi, successively, of Posen, Cracow, and Prague; defective.

Leaf 1, *Genesis*; 49<sup>b</sup>, blank; 50<sup>b</sup>, *Exodus*; 95<sup>b</sup>, *Leviticus*; 126<sup>b</sup>, *Numbers*; ...

Begins (leaf 1<sup>a</sup>; on Gen. vii. 12):

... ואלו היה מניין החדשין מניין א'ב (אם כן) נהה התיבה בתשרי על הר' אררט והיה לכתב עוד ....

Breaks off finally (leaf 137<sup>b</sup>; on Num. xxix. 6):

... יונסכו ולא כתב ונסביהם ע"ז (אף על נב) דבוחן כתיב ונסביהם ומפרשין על שני תמיידים ....

Twice printed (Prag, 1578, Folio; Warszawa, 1862—1863, Folio).

The author was at what may be called in some respects a Jewish Classical period (we remind the reader only of Yoseph Caro, Shelomoh Alqabetz, Mosheh Cordovero, Mosheh Isserls, Shelomoh Loria, Mordekhai Yaphet, the great 'Azaryah de' Rossi and others who lived at that time), one of the foremost men. He was celebrated as Talmudist, Grammarian, Philosopher and Cabalist, and justly so. He is known in literature as the מהר"ל מפראג, whilst he is commonly called the "high Rabbi Löb". As such he is on account of his practical Qabbalah, the hero of the nursery to this day; and

<sup>1</sup> R. Graziano died, according to the statement of R. Chananeel Nepi (ל"צ, in Ghirondi's *תולדות נדלי ישראל*, p. 5), on Sabbath ח"י טריה 5445 (Nov. 4, 1685); see also Zunz, *Monatstage*..., as above.

stories are still told of him, which fill the youthful mind with awe and delight at the same time. A valuable contribution to the history of his descendants, many of whom have attained great eminence in Jewish literature, will be found in the dedication of the *בן יוחנן* (Wien, 1815, Folio) to the spirits of his parents by the highly-gifted author, R. Moses *Kunizer* (as in the Lithograph prefixed to *המצור* II. Prag, 1857, 4to, and not Konitz or Kuniz as Steinschneider and Zedner write it), who, according to an extract from the Register of the "Holy Brotherhood" (*חברא קדישא*), died at Pest, 27 Shebat 5597 (Feb. 2, 1837), as Rabbi of Buda. R. Kunizer was both by his father and his mother a descendant of our author.

This MS. is, apart from its defects, inferior in many ways, copied as it is by an ignorant or thoughtless copyist, on very bad paper, and having some of the margins badly cut. On the other hand, it seems to have been copied from a better copy, probably a second revision, as it has some readings which are superior to those in the printed editions.

The following are the defects besides those mentioned as existing at the beginning and end: (1) leaves 21, 33—34, 102, 109, 117—118, and (2) several quires between the leaves now paged 124, 126. It is interesting to know that this MS. was carried to the Black Jews of Cochin, from whom Dr Buchanan obtained it in 1806, as is stated on the printed label which is attached to this as well as to all the Buchanan MSS.

[Library-mark, Oo. 1. 19; presented in 1809 by Dr Buchanan.]

No. 42.

Paper, 8 in.  $\times$  5 $\frac{1}{2}$  in.; 30 leaves, mostly 4-sheet quires, 30 lines; mixed (Rabbinic and current) character, Sephardic handwriting of the XVII—XVIIIth century.

נִגְוָר אֲרִיה לְרִיּוֹא בֶן בָּצְלָאֵל

Supercommentary on Rashi on the PENTATEUCH, by R. Löwe  
b. Betzaleel; incomplete.

Begins (leaf 2<sup>a</sup>):

בבנ"ז'א בראשית אמר ר' יצחק לא היה כו' בראשית ברא שאע"פ שאין ספור א' בתורה שללא לצורך אפילו אוחות לוטן תמנע מדיאתא בפרק חיל אהר שם תורה אינו נופל אלא על מצות התורה שהרי לשון תורה הוא לשון הוראה ....

<sup>1</sup> This **הברא** is on the Continent an independent corporation, with privileges and duties of its own, whilst in England, where the Hebrew congregations are comparatively of recent growth, the duties of attending to the sick, dying and dead, belong to the congregation itself.

... ומ"מ (ומכל מקום) כאשר הרשעים נמצאים שייך באותו זמן התעצבות כי מצדם היהת התעצבות אשר ברא האדם ואם לא היה בבריאות עלם הצדיקים עיקר למזה בראו כי הוא פועלו ישתחב הארון הכל ויוצר בראשית :

### הסלת פרשת בראשית:

### המְאִירָה בְּעִשְׁשִׁית :

Leaf 1<sup>a</sup> has an ornamental design, representing Aaron and Moses, two Angels holding the two tables of the covenant, &c.; within has been left a vacant space, evidently to place the title of the book, which is, however, left blank. With leaf 2<sup>a</sup> begins the text, the first word of which is in larger character, within a small ornamental border.

This MS., although exhibiting no outward traces of connexion with No. 41, was, probably, copied when that MS. had become defective. The copyist, however, proceeded no further than the first weekly Parashah (בראשית), perhaps, because at that time the defect of the other had not spread farther.

It is, on the whole, well copied, the only mistakes occurring in it being German words, which the copyist, naturally, did not understand. Like the foregoing MS. it differs sometimes, for the better, from the printed editions, which leads one to believe that this also was copied from a revision made after 1578.

This copy was probably executed in Cochin whence Dr Buchanan obtained it in 1806, as the label states. The label on the back has in an inelegant Sephardic hand (not that of the copyist) **פרשת בראשית**.

[Library-mark, Oo. 1. 35. 1; presented in 1809 by Dr Buchanan.]

No. 43.

Paper in quarto,  $7\frac{3}{4}$  in.  $\times$   $5\frac{5}{8}$  in.; 132 leaves, 6-sheet quires, variable number of lines; mixed (Rabbinic and current) character, Italian handwriting of the xvith century.

## פרוש על פרוש רש" על התורה לחכם ליעי פלוני אלמוני

Supercommentary on Rashi on the PENTATEUCH by an anonymous Italian Rabbi; defective.

rank, wanting.

...וְוַאֲ-פָתַח הַאָהָל בְּגִימְטָרָה לְחַכְנִיס אֶת הַאוֹרָחִים. יוֹחָנָן נָא מַעַט כַּיִם ...  
וְוַאֲ-פָתַח הַאָהָל בְּגִימְטָרָה לְחַכְנִיס אֶת הַאוֹרָחִים. יוֹחָנָן נָא מַעַט כַּיִם ...

Breaks off (leaf 120<sup>b</sup>; on Deut. xxxii. 30):

... הרוי במודה טוביה אחד איןנו רודף כי אם מאה לכל היותר ...

Although the greater portion of this work consists of disconnected collectanea, and these again of **סוטרים**, **רמשת**, **רמשת** **תבונות**, **רמשת** **תבונות** and such like, it is nevertheless of considerable value for the following reasons. In the first place, it comments on the really difficult passages of Rashi. Then, very many of the explanations by the earlier Rabbis and many of the **נמשתאות** it gives are not to be found in the **Minchath Yehudah** and "Ba'al Hatturim" (the ordinary repositories for similar literature). Then again, we become, by this work, acquainted with names, which if otherwise not entirely unknown, are certainly not named in connexion with literature of this kind. And, finally, we find here readings of Rashi, not ordinarily to be found (e.g. leaf 106<sup>a</sup>, &c.).

The economy of this work is as follows. After having given the ordinary **גמראיות**, or **ויתריאיות**, to which the well-known **ויל** succeeds, the author gives the **בואר חמלות**, in which the difficult phrases of Rashi are explained by means of Targum, Midrash and Talmud in general, the technical terms being given **בלען**, i.e. in the Italian vernacular (of which we have here several hundreds). The Decalogue of Exodus has a **בואר הלוחות** (63<sup>b</sup>), and occasionally the author gives an additional remark under the name of **הגהה** (59<sup>b</sup>) and (75<sup>a</sup>), &c. An antichristian passage of some interest is also to be found here (45<sup>a</sup>); comp. Berliner, **Pletath Soferim** (Breslau, 1872, 8vo.), p. 35. The **Parshiyoth** **ב תבא** **ראח עקב**, **ואתה נן** are not commented on (see, however, later).

In addition to the Tanna debe Eliyyahu, Rabbenu Se'adyah, Rab Hai Gaon, Rabbenu Chananeel (37<sup>a</sup>), the 'Arukha, Ibn 'Ezra, Rashbam, R. Yoseph **ראך**, Rabbenu Tam, Maimonides (87<sup>a</sup>), R. Elyaqim, R. Chizqiyah b. Manoach, R. Yehudah b. Shemuel (**חחים**), R. Yehudah (simply, 53<sup>b</sup>), R. Mosheh of Coucy, R. Abraham of Coucy (74<sup>a</sup>), Nachmanides and R. Shemaryah of Crete (**מנינרוףונטיש**; see p. 48 of this Catalogue), our author quotes also :

- (1) His teacher, whom he does not further specify.
- (2) (R. Yoseph Qolon b. Shelomoh **טראבומ מהרייך**; see p. 85 of this Catalogue).
- (3) (ר' הנדרול כמי'ה אבא מרי זל'ה) (44<sup>b</sup> and 66<sup>a</sup>; who is probably the father of R. Eliyyah Chalphan, fl. 1550).
- (4) **ספרדי אחד**, whom he does not further describe.
- (5) The **גור אריה ג"א** (i.e. R. Löwe b. Betzaleel ? 39<sup>b</sup>; see Numbers 41 and 42 of this Catalogue).
- (6) (ה'ר הונשע) (63<sup>b</sup>).
- (7) R. **חיון** (which of the many of this name ?).

(8) מפי חכם גדורל (65<sup>b</sup>).(9) The Ba'ale Haqqabalah (72<sup>b</sup>).

This MS. seems to be an autograph.

A second hand gives, on the numerous pages left blank by the first scribe, additional literature much in the style of the original author. This matter is given sometimes under the name of הנחה or חוספთא, and sometimes under the name of extracts. The second author's or collector's name is R. Yehudah (40<sup>b</sup>; see next Number of this Catalogue). He is, like the original author and scribe, an Italian, as may be seen from his hand and the בלווער, which latter are, though not as numerous as his predecessor's, still plentiful enough to confirm this fact. This scribe has also provided the MS., the original portion of which he has re-inked in various places, with Arabic numerals, to insure the correctness of the גמראות, both those given by his predecessor as well as those by himself. The half-brackets to mark the separate passages of the original MS., and the hand to draw the reader's attention to a valuable passage, are also his work. But the chief interest attaching to this scribe's work is to be found in the anti-christiana it contains, and which, though sometimes identical with those given in the before-named Pletath Soferim, are here more correctly given<sup>1</sup>.

The following are the authorities and works quoted by the author, in addition to such as are identical with those that had been named by the original author:

- (1) The Zohar (a portion of the extracts from which is given in Hebrew);
- (2) R. David Qimchi;
- (3) Rabbenu Yesha'yah (see p. 53 of this Catalogue);
- (4) The Tzaphenath Pa'neach; (5) The Gan;
- (6) R. Yaa'qob b. Asher b. Yechiel (from whose פ"י התורה, or המסתורה, he borrows various passages for the last three out of the four<sup>2</sup> Parshiyoth in Deuteronomy which had been left without a commentary by the original author);
- (7) R. בוחן b. Asher; (8) The Chinnukh;

<sup>1</sup> E. g. the unintelligible מושך, which Berliner (p. 34, 2) emends into מאשה, and which must be as unsatisfactory afterwards as it was before, is simply מושך, i. e. משוכן as is here (leaf 118<sup>a</sup>) distinctly given. The mistake in the MS. before Berliner, originated no doubt in the ' being elongated into a and the stroke after the ' being left out. (Felix qui potuit rerum cognoscere causas!) According to this MS. this antichristian passage is to be found in the books צפנת פנינה and גנין.

<sup>2</sup> There is a heading on leaf 116<sup>a</sup>, which shows that this scribe intended also to give for מהרץ אמת extracts from the Ba'al Hatturim; a promise, however, which was never fulfilled.

- (9) The 'Aqedath Yitzchaq;
- (10) The Tzeror Hammor;
- (11) The Mizrachi (as he believes, **לפי דעתך**);
- (12) R. Yonah **בכלם** (46<sup>a</sup>);
- (13) R. Yoseph Hakkohen;
- (14) R. Simchah b. Shelomoh of Ashkenaz (32 ; see next Number of this Catalogue);
- (15) R. Abigeder;
- (16) R. Asher Ashkenazi (51<sup>b</sup>, upper margin; this last word is crossed through and replaced by Tzarephathi). These last three were contemporaries of the author.

The following pages are yet entirely blank (not to speak of most of those that are so partly only): 1<sup>b</sup> (1<sup>a</sup> having now an entry, that July 15, 1525, the locust visited Monte Albano and the road of **סיניגלאיה** [Sinigaglia], besides various medical recipes for headache and intermittent fever, of the efficacy of which the writer is so convinced, that he says: **ודבר ברוחך אין ציריך מופת** 22<sup>a</sup>, 29<sup>b</sup>, 43<sup>a</sup>, 54<sup>a</sup>, 58<sup>a</sup>, 76<sup>b</sup>, 77<sup>a</sup>, 84<sup>b</sup>, 98<sup>b</sup>, 99<sup>b</sup>, 101<sup>a</sup>, 108<sup>b</sup>, 114<sup>b</sup>, 115<sup>b</sup>, 116<sup>a</sup>, and 117<sup>a</sup>.

Leaf 45<sup>a</sup> has an erased antichristian passage, re-written by a third hand; no doubt, an owner, who must have been an Italian of the middle of the xvith century.

Leaf 21<sup>a</sup> has a **פירוש על פירוש רשות עת** by an Italian hand, also of the xvith century, though somewhat later than the foregoing. The same page has the Library-mark, **ב. נ.**, which identifies this MS. as having belonged to the father of the physician Samuele della Volta of Mantua (see p. 39 of this Catalogue), whilst the **פירוש על פירוש עת כ"י**, on the label on the back, belongs to that Samuele himself. The above Library-mark also occurs on leaf 1<sup>b</sup>.

The censor's entry on leaf 21<sup>a</sup> (lower margin) shows that this MS. was in 1634 already defective; this entry is partly in Italian and partly in Latin, and runs thus: **Rivisto il di 31 Agosto 1634, presente me Za (Fra?) Mori Avelio de mandato R<sup>mi</sup> Inq<sup>is</sup>.**

The before-specified defects excepted, this MS. is in good condition.

[Library-mark, Add. 404; bought in 1867 from H. Lipschütz.]

#### No. 44.

Paper, in quarto, 7<sup>5</sup> in. x 5<sup>5</sup> in.; 298 leaves, mostly 4-sheet quires, 30 lines; Rabbinic character, Italian handwriting of the xvith century.

**פירושים על התורה ודברים שונים לchemim שונים**

Commentaries on the PENTATEUCH and other matters by  
various authors.

<sup>1</sup> [לקוטים על פרשת בראשית ופסוקים אחרים בתורה ממחברים שונים].

COLLECTANEA ON THE PERICOPES בראשית AND SOME OTHER VERSES OF THE PENTATEUCH, TAKEN FROM VARIOUS AUTHORS.

These occupy leaves 1<sup>a</sup>—12<sup>b</sup>, and contain the following pieces:

### [פירוש מלה בראשית] (1)

### Explanation of the word, **בראשית**, beginning:

בראשית אין לשון אחרית אלא בזיכן והזיכן נופל עם התנוועה היומיית . . . .  
and ending :

כִּי הַעֲדָר הַאֲוֹר הַחַשֵּׁך וְתַּעֲמָדו לְגַזּוֹר וְלִשְׁוֹם גַּבּוֹל וְכֹו'...

This explanation is similar to, if not identical with, one to be found in a MS. in the possession of Carmoly, and which is described by Kirchheim in Frankel's *Monatsschrift*, iv. p. 108. Comp. also Auerbach in Geiger's *Jüd. Zeitschrift*, iv. p. 299, Note, and Steinschneider, *ibid.* vi. p. 126. (Leaf 1\*).

(2) [מעשה בראשית]

## Essay on the prominent acts of the creation.

Begins (leaf 1<sup>a</sup>):

בראשית בראשית ברא אלהי ר' ב' פתח ביום החוא כרת ה' את אברם ברית לאמור בחמשה ענינים נאמר הברית אחד הוא ברית (הבשר או המיליה) שנ' ב' והיתה בריתו בבשרם לברית עולם. השנית בר' הקשת ...

Ends (leaf 8<sup>a</sup>):

...הה"ד עושה מלאכיו רוחות עשה לא נאמר אלא עושה שהוא עושה בכל יום :

This essay contains nothing, which in its isolated ideas and links could not be traced to the Talmudim, Midrashim, the *Zohar* (which is here given both in the original and in Hebrew), the *Tiqqunim*, the *תיקון*, &c.; as a whole, however, it is new and of considerable interest. It imitates successfully the language of the ancient Rabbis, and the interpretation reaches from Gen. i. 1-7. It is, probably, the work of an Italian Rabbi, and belongs, perhaps, to the very author of 2, 4, &c. below. Attached to this is a *תומך* (P<sup>ft</sup>), beginning (leaf 8°):

הפסיק הראשון של מעשה בראשית... בראש אלקים את ס"ת אמרת...  
and ending:

... זוהו הפנו הראשון של ראש דברך אמת

«לְקֹוטִים עַל רְשֵׁי עַל פְּרַשְׁת בְּרָאשָׁית」 (3)

## בראשיתCollectanea on Rashi on the pericope.

These contain sundry remarks on Rashi's explanation of Gen. iv. 5 and 15. (Leaf 8<sup>o</sup>.)

נופחא אחרת [מפורש מלת בראשית] (4)

Another mode of explaining the word, beginning :

בראשית יש שואלין למה תחילת התורה ב ולמה שואלין והנה מלת בראשית תורה כי ב ראשית או בית ראש ...

and ending :

... הם "ישראל שמי" המצאות בעולם זה ווכוין בעולם הבא . לא מצאתי יותר .

This explanation certainly excels in ingenuity all others regarding the transposition of the letters of this word, although it occasionally re-produces matter which we know from the "Ba'al Hatturim". The author having given, among others, several cabbalistic explanations without feeling any compunction at doing so, one is rather surprised to find that, on explaining that this is equivalent to **בראשית**, he should proceed :

סוד מופלא ירמו בו לשער הפנים ואין זה מקומו ...

Comp. 4, below. (Leaves 8<sup>b</sup>—9<sup>a</sup>.)

[פרש שמות הקדושים] (5)

Explanation of the Most Holy Names, beginning :

אהיה בחשבון מרובע ר'ל שתרבע כל אות מאותיו כולם שני שמות מן הכנויים ...

and ending :

... אם ירדוף אחד אלף ואלף אחד מפני גברות אחד .

This explanation establishes, in a mathematico-cabbalistic way, the meaning of אהיה, the Tetragrammaton, אה'ר, אלהים &c., and the reason of their being called so. The author does this, partly in the style of Ibn 'Ezra in his Excursus to Exodus, and partly in the style of R. Yoseph Ibn 'Ezra in his Ginnath Egoz, Sha're Orah, Sha're Tzedeq, &c., none of which, however, he mentions here. (Leaves 9<sup>b</sup>—10<sup>a</sup>.)

[גמטריאות . ראש תבות וסופי תבות] (6)

Explanations by means of comparing the numerical value of words and developing, from the initials or finals of a word, a new word. In this way are here explained Ex. xxxii. 19, and 23; Num. xi. 27; Isa. xix. 1; Ex. xix. and xvii. 11; Ps. clvii. 18, cvii. 20, and xcvi. 11; Ex. iv. 14, and iii. 13; Esther v. 4; Deut. xxx. 12. (Leaf 10<sup>a</sup>.)

[באור מקצת סוד המספר להראב'ע] (7)

Explanation of part of Ibn 'Ezra's mathematical Excursus in his commentary on Exodus.

Begins (leaf 10<sup>b</sup>) :

כתב אב'ע כי בהחבר אהת לאחת ישוב ראש המספר . פ' אם תחבר אהת לאחת יהיה ב ונקראו שניים ראש המספר ...

Ends (*ibid.*):

...ולכן אם תעשה דבר אחד שייהי ארכו ג' ורוחבו ג' וגובהו ג' יULLו כלם כשבור  
שמנה . תם . אמר .

This explanation follows the text closely and is absolutely mathematical.

[באור על הראב"ע בפרק ת' תשא] (8)

Explanation of Ibn 'Ezra's commentary on the pericope beginning :

אמר אברהם המחבר כי השם הנכתב ואינו נקרא בכיה הוא שם העצם והעצם  
הוא הבהיר . פירוש השם של ר' אותיות ...  
and ending :

... והוא אסמכתא למה שאנו מכנים שמו של הקב"ה במלת שמים כמו ויהי  
מורא שמים עליהם . תם זה הפירוש .

The explanation found in this anonymous piece is essentially identical with that given by R. Shelomoh Ibn Ya'ish the younger (MSS. Add. 400. 12, leaf 37<sup>a</sup>, and Add. 510. 2, leaf 38<sup>a</sup>). The writer, however, does not acknowledge the source of his information, but in this he is not singular; see further under No. 47 of this Catalogue. (Leaves 11<sup>a</sup>—12<sup>a</sup>.)

[באור סוד גן עדן לר' שלמה גברול לחייב אחד פלוני אלמוני] (9)

The view of גברול on Gen. ii. 8—15, explained by an anonymous author.

Begins (leaf 12<sup>a</sup>):

בראשית אב"ע ודע כי כל מה שמציאנו הוא אמרת ובן היה ואין בו ספק גם יש  
לו סור כי מאור דישבל יצא החפץ... והמללה כי מכח המלאכים יצא החפץ  
נפשת האדם ...

Ends (*ibid.*):

... ולויה מיתחם נעלמת לכך תמצא בהם לקייה :

The mystical passage here explained has been preserved by Ibn 'Ezra in his commentary on the Pentateuch. See the fragment of the *Shatḥa Rāshana* on Genesis, published by Mortara in *Otzar Nechmad*, II. p. 218, and comp. also Steinschneider in *Plethah Soferim*, p. 45. The explanation given here is one more contribution to the many (see, for instance, MS. Dd. 4. 2), which profess to illustrate the famous passage; and a most interesting and sensible one it is.

[פירוש על פרוש רשי על התורה לר' יהודה בן שלום הלוי?] 2.

SUPERCOMMENTARY ON RASHI ON THE PENTATEUCH, BY R. YEHUDAH B. SHALOM HALLEVI (?).

13<sup>a</sup>, *Genesis*; 42<sup>a</sup>, *Exodus*; 52<sup>b</sup>, *Leviticus*; 69<sup>b</sup>, *Numbers*; 81<sup>a</sup>, *Deuteronomy*.

Begins (leaf 13<sup>a</sup>):

עמ"י עש"ז בהנו"א פרשת בראשית . בראשית : קרשו עניין קrho וככpor ובלע"ז גלאצה . ירופפו עניין שבר ...

Ends (leaf 96<sup>b</sup>):

... ומנו"ל דאקי שמיים כתיב הכא לרובב בערובות וכתיב התמ לרובב (רובב) שמיים בעירך .

The author seems originally to have intended to give only short explanations of the difficult words (מלות זרות) and phrases of Rashi (17<sup>b</sup> המורה), in which the בלאן, in Italian, played a prominent part. He made afterwards, under the name of חוא' (ספות) והגיה, considerable additions, which fact alone accounts for the many irregularities in this commentary, where later things are earlier and earlier things later commented upon. These additions, which contain sometimes also direct explanations on the Pentateuch, are made, partly by applying the literature of the Targumim (in which our author is particularly well versed), Talmudim, Midrashim and later Rabbinical writers, and partly by applying exegetical matter belonging to himself. In this latter he digresses sometimes into a regular Derashah, in the so-called Melitzah-style (comp. leaves 18<sup>a</sup>—23<sup>b</sup>, 34, 37<sup>a</sup>, &c.). Taken as a whole this commentary is very good, and the numerous Le'azim are of the highest merit.

The author, apparently a physician (26<sup>b</sup>), was an Italian of the xvith century (91<sup>b</sup>), and his name was probably R. Yehudah b. Shalom Hallevi (61<sup>b</sup>). Like the second author and scribe of the preceding number (MS. Add. 404), his name is Yehudah, like him he mentions R. Simchah b. Shelomoh Ashkenazi as his contemporary (84<sup>a</sup>), like him he is very fond of Qabbalah<sup>1</sup> (24<sup>a</sup>, 76<sup>b</sup>, 94<sup>b</sup>, &c.), and like him he uses constantly נומטראין and נומטראין for purposes of explanation. Yet not only does the literature in both MSS. considerably differ, but even the style thereof is far from identical; in consequence of which facts one hesitates in declaring both authors to have been one and the same person. However, great as the neglect may be into which the author has fallen, so that his very name cannot now be fixed with certainty, there must have been a time when both he and his work were well known and looked upon as of considerable authority, as may be seen from the fact of our anonymous copyist continually referring to נסחא אחרית and נסחא אחרית.

The authorities quoted in this work contain, with the exception of one, or perhaps two persons, no name not well known. The exceptions are the R. Simchah mentioned before and R. Mosheh of Martha-Mechasya, in whose

<sup>1</sup> He sees the effects of Qabbalah, where ordinary people would perhaps not see them; thus he says of שלש לשונות בחורדל (24<sup>a</sup>, quoted by Rashi from the Gemara, T. B. Baba Metzi'a, leaf 86<sup>b</sup>), that it is a סוד עמוק מי ימציאנו!

name he gives an explanation of Deut. xv. 19, and who, perhaps, was his contemporary.

3. [פרפראות על התורה לבני יעקב בן אשר בן יהיאל]

PARPERAOTH on the PENTATEUCH, by R. YA'AQOB B. ASHER B. YECHIEL.

97<sup>a</sup>, *Genesis*; 119<sup>b</sup>, *Exodus*; 142<sup>a</sup>, *Leviticus*; 150<sup>a</sup>, *Numbers*; 157<sup>a</sup>, *Deuteronomy*.

Begins (leaf 97<sup>a</sup>):

עמ"ז עמי עשי פירוש התורה לבני יעקב זל בעל הטורים בן הרב רבינו אשר זל והם טעמי המסורת פרפראות ונומריות של כל סדר בהנו"א לך בראשית יש במדרש שלכך פתח בבית ולא באלא לפי שבית היה לשון ברכה ...

Ends (leaf 165<sup>b</sup>):

... בני חסר אלף שלא ידע איש את קברתו ואפי משה רבינו ע"ה אלא יהדו של עולם ברוך הוא וברוך שמו וברוך זכרו לעולם ועד אמן כן יהי רצון . תם ונשלם שבח לאל בורא עולם.

This work has been printed numerous times, both with and without the sacred text. On comparing this MS. with the matter to be found under the name of **בעל הטורים** in the Warsaw Bible edition of 1860 (the Lemberg and Hanover editions are not in the Library), we find that the remark **חסר** (leaf 122<sup>a</sup>) is not justified, as nothing worth mentioning is there missing. On the other hand, however, this like the Warsaw edition, can scarcely be the whole work (**בעה"ט הארי**), (b), despite the assertion to be found on the label on the back of this MS. (see later).

4. [לקוטים על התורה]

COLLECTANEA on the PENTATEUCH.

166<sup>a</sup>, *Genesis*; 181<sup>b</sup>, *Exodus*; 203<sup>b</sup>, *Leviticus*; 213<sup>a</sup>, *Numbers*; 226<sup>b</sup>, *Deuteronomy*.

Begin (leaf 166<sup>a</sup>):

ליקוטים על החמיש . בראשית . נוטריקון בתחילת ראה אלף שקיבלו ישראלי תורה . ד"א בראשית ולזה רמו בראשית (א) ולזה רמו רבינו ע"ה שיטתה אלף היו עלמא ...

End (leaf 233<sup>a</sup>):

... ואמר והסוד אך אלף יפה נפשי , רמו בזה אל ההשאות שהוא הדבר האמתי . תם ונשלם שבח לאל בורא עולם.

These Collectanea consist chiefly of נומריות , נוטריקון and other matter kindred to that of the "Ba'al Hatturim", but are by no means confined thereto. There are to be found, in addition, a piece of 178<sup>b</sup>, the

explanation of various pieces of Rashi, extracts from, and explanations of, Ibn 'Ezra, Nachmanides and sundry cabbalistic matters, some of which agree, nay, are almost identical, with the matter to be found in 1 above.

The author, or rather collector, is apparently identical with that of 1 and 2 (see leaves 172<sup>a</sup>—177<sup>b</sup>, 187<sup>a</sup>—198<sup>b</sup>, &c., where the same kind of Derashah in the same kind of Melitzah-style is to be found), and perhaps also with 5 below (where the same kind of literature is to be met with, and the same cabbalistical predilections manifest themselves). He is, in any case, a man who combined great familiarity with profane as well as sacred lore.

The following authorities and works, some of which are but little known, are quoted by him :

- (1) **ציזירונו** and his work (214<sup>b</sup>, *Cicero, de Divinatione*).
- (2) **ספר זותא** (215<sup>a</sup>, the matter is to be found in the *Siphre* before us).
- (3) 'Arukha (passim).
- (4) R. Yesha'yah (167<sup>b</sup>; see this Catalogue, p. 53).
- (5) The Moreh (Maimonides, passim).
- (6) **החכם הרמב"ן** (172<sup>a</sup>, meaning Nachmanides as cabbalist; and **הרמב"ן**, simply, passim).
- (7) Franco (206<sup>a</sup>, one of Ibn 'Ezra's commentators, and called Ibn נ'ש, by R. Shemtob b. Yehudah Ibn Mayor, see MS. Add. 433, passim, and Steinschneider in Geiger's *Jüd. Zeitschr.* vi. p. 122).
- (8) Don Yoseph Ibn **ויקאר** (232<sup>b</sup>, see Steinschneider in Ersch and Gruber's *Encyklopädie*, Sect. 2, Theil 31, p. 100).
- (9) R. Yitzchaq (189<sup>b</sup>, the author of the 'Aqedath Yitzchaq).
- (10) R. Yehudah of Recanati (169<sup>a</sup>, see MS. Add. 512).
- (11) The author's own **ספר הפתשים פ"י פשוטים** (also 204<sup>a</sup>, 206<sup>a</sup>, 233<sup>a</sup>, &c.).
- (12) His teachers (רבותות), without however specifying them by name, passim). It must also be remarked, that numerous explanations on Ibn 'Ezra on the Pentateuch, given anonymously, are by Shelomoh b. Ya'ish the younger (see MSS. Add. 400. 12 and 510. 2).

### 5. [ל'קוטים אחרים]

#### OTHER COLLECTANEA.

These occupy leaves 233<sup>b</sup>—257<sup>b</sup>, and contain the most heterogeneous matter, as follows :

- (1) A disquisition on the sin in connexion with the golden calf, as recapitulated in Deut. ix. 7, &c. It begins :

… זכור אל תשכח וכו' זה הפסוק כולל לכל הרעות שעשו ישראל במדבר

In the course of this disquisition, R. 'Obadyah Sforo, who died after 1550, is here mentioned with the addition of ל'ו, i.e. as already dead. (Leaves 233<sup>b</sup>—234<sup>a</sup>.)

(2) A calculation of the dimensions of the Tabernacle, beginning :

המשכן היה כ עלי נ' ובשטחה כ עלי נ' (100 × 50) יעלן ...

This is purely mathematical, and for the better understanding of the reader, Arabic numerals are used in many points of the process. (Leaves 234<sup>b</sup>—235<sup>a</sup>.)

(3) A piece of the פְּרִקי שִׁירָה (wherein the whole of nature is said to sing God's, the Creator's, praises in appropriate biblical verses). Here we have only the verses said to be recited by the heavens, the earth, leviathan, the fishes, streams and wells. (Leaf 235<sup>b</sup>.)

(4) Notice of a Roll of the Pentateuch said to be found at Avignon and to be written on skins, and concerning which there is a tradition (?) that it was executed by Ezra himself. It begins (leaf 235<sup>b</sup>) :

שמעתי כי נמצא בעיר אביניון ספר תורה ישן ...

(5) Reconciliation of the apparently contradictory Solomonic verses in Prov. xviii. 22 and Eccl. vii. 26. It begins (leaf 235<sup>b</sup>) :

שלמה המלך ע"ה אמר מצא אשה מצא טוב ומקום אחר הוא אומר ומוצא אני מור ממות את האשה ...

(6) Explanations of Ex. ii. 2, beginning (leaf 235<sup>b</sup>) :

ראיתי באור על ויפן כה וכה שהיה עומד בספר ...

(7) Testimony of the collector (or scribe) that the Rabbis of Mantua allowed prayers to be recited on a Sabbath for a person dangerously ill. (*ibid.*).

(8) Disquisition on, and explanation of, biblical verses.

a. Deut. xviii. 9, beginning :

בפרשת שופטים לא תלמוד... גם זו מצוה מבוארות ...

b. Deut. vii. 9, beginning :

בפרשת ואותה נן... וידעת... וידעת מיציאת מצרים ...

c. Deut. iv. 19, beginning :

אשר חלק... כבר פירשתי אשר חלק ...

These three pieces are anonymously given, but are extracts from Nachmanides' commentary. (Leaves 236<sup>a</sup>—237<sup>a</sup>.)

d. Deut. iii. 25, &c., beginning:

בפרשת זאת חנן אעבירה נא ... אמר המחבר ר' עמנואל ז"ל ראייה להרחבת המאמר בזאת הפסוק בעבור אשר ראייתי התועות הנדרול אשר ניכם בלבות האנשים והוא מה שיזכריווה תמיד מעתן משה רביינו ע"ה שיאמרו על'ו שנתריא מן המות ...

This is, no doubt, an extract from the commentary on the Pentateuch by the celebrated poet Immanuel b. Shalomoh, a MS. of the whole of which is to be found in the De-Rossi collection at Parma<sup>1</sup>. (Leaves 237<sup>b</sup>—238<sup>a</sup>.)

(9) Explanation of the difficult talmudical passage (Babli, Chullin 60<sup>b</sup>) on Gen. i. 16. It begins:

ביאור על' מאמר רז"ל ז'וברא אלהים את שני המאורות הנודלים ... אע"פ שהאמות הוא כפישתו ממש שהחכמה והלבנה שניהם מאורות גודלים ...

This, as is natural, is an allegorical explanation, and by no means to be rejected. From the conclusion it would seem that it formed the epilogue of a lecture. (Leaves 238<sup>b</sup>—239<sup>a</sup>.)

(10) Midrashic explanation of Ps. lxxviii. 38, beginning (leaf 239<sup>b</sup>):

והוא רוחם ... עון יש לו ה' שמות עון פשע מעל ...

(11) Reconciliation between Ex. xx. 13 (Deut. v. 17), and Jer. xlvi. 10, beginning (*ibid.*);

כתב לא תרצה וכותב אחד אומר (ו) אrror מונע חרבו מדם ... זה שהוא נושא  
אשה זקנה ...

(12) Two matters in connexion with the services in the synagogue, beginning respectively (*ibid.*):

אין נופלין על פניהם אלא במקומות שיש בו ס"ת ...  
and  
האנשים שנושאים ילדיהם בבית הכנסת ...

(13) Questions and answers, mostly on ritual points. Three excepted, they commence all with *למה* ..., e.g. *למה...* They are different from those mentioned in this Catalogue, p. 57. (Leaves 239<sup>b</sup>—240<sup>a</sup>.)

(14) Midrashic explanations of the following biblical verses:

a. Ps. clxix. 5, beginning:

ירננו על מישכבותם . אמרו חכמים חצר גדול יש למתחים ...

<sup>1</sup> See "Commento sopra il Pentateuco (פ"ז החרוה) del Rab. Emmanuele figlio di Salomone, secondo il cod. Derossiano 404, inedito ed unico, pubblicato da Pietro Perreau" in Merx' Archiv für wissenschaftl. Erforsch. d. A. T., Erster Band, 1867—1869, pp. 363—384. Although Abbate Perreau says there "continua" there is nothing further to be found down to this day (Band II. Heft II. 1872).

b. Ruth i. 2, 4, 14, 12, 13 (in this order), ii. 2, beginning (leaf 240<sup>b</sup>):

מוחלון ובליון לאvr שם ולמה נק' שמו מוחלון שהקב"ה מחה אותו מן העולם...

(15) Disquisition on the parallel passages of 2 Kings xvii. 37—xix. 7, and Isa. xxxvi. 22—xxxvii. 7, beginning:

בספר מלכים וגם בספר ישעיה ובספר אלקופי... הנה יש בפסוקים האלה שאלות ראשונה איך סדר מעלות שלוש אללה עברדי המלך חזקה... and ending:

...להאמון בה' ובישעיה עבדו וביאור יתר הדברים והמלות אשר בפסוקים האלה תקח מדברי החכם אבא רבא נילו.

It will be seen, from Don Yitzchaq Abarbanel being called "Abarbanel," that the author of this must have been an Italian; and indeed, this little disquisition has other Italian terms also, e.g. (Majordomo, סיקרייטריאריאו (Secretario), &c. (Leaves 242<sup>a</sup>—243<sup>b</sup>; 241 being blank.)

[לגבוד האמת ולחרפת השקר] (16)

Essay in praise of Truth and depreciation of Untruth, beginning:

שבה אל האמת וגנות אל השקר. מה נמנצטו אמרוי יושר ושמעו אמרוי הקרים נומו...

and ending:

...אך גם מלספר שמוועה יקשה על שמעה להאמון אותה פן כמשמעות שיאמר דבר שהוא אצלם כמעט מכת הנמנעות יהוקחו לבראוי ושקרן נקלח לעיניהם:

This essay, resting on the argument that consists of the first, middle and last letters of the alphabet (see MS. Dd. 14. 10. 2, leaf 1<sup>a</sup>), develops this and other kindred matters, as, בגר, &c. most ingeniously, with the purpose of shewing the praiseworthiness of Truth and the blameworthiness of Untruth. It is written in the before-mentioned Melitzah-style, and seems to have been a lecture, or the latter part of one. It belongs, if we may judge from the style, to the collector himself; in any case it is most interesting. (Leaves 244<sup>a</sup>—247<sup>b</sup>.)

(17) Explanations:

a. Of Prov. xxviii. 16, beginning:

מושל כ"ח ד' (so) ננייר חסר תבונות... הפסוק הזה קשה והפרשנים כתבו עליו איש הטוב בעיניו גם רוד'ק האריך עליו ואומר אני שמלת חסר משמשת גם כן לרוב מעשיות...

b. of the words צדיק and their derivatives, רשות, צדק, beginning:

צדיק. צדק נברל מצוקה (מצדקה), כי צדקה נאמרת...

The author quotes the Ethics of Aristotle (probably the Hebrew version). He appears to have been acquainted with Latin. (Leaves 248<sup>a</sup>—249<sup>b</sup>.)

(18) Four anecdotes about Diogenes, beginning :

כתב עוד דיוגני הפלוסוף שהאיש הצדיק והישר הוא חופשי ...

These anecdotes are very interesting, but, except a few deviations, are known. (Leaves 249<sup>a</sup>—250<sup>a</sup>.)

(19) Essay on the sojourn of Israel in the wilderness, beginning :

הנה האנשים אשר הכו בסינוי הפתוחות יחשבו שאת אשר הניע ה' אבותינו במדבר ...

This essay attempts to prove the superiority of the material and moral advantages of Israel's life in the wilderness over those of their life in the promised land. It is written in the Melitzah-style, and is not without merit. (Leaves 250<sup>b</sup>—252<sup>a</sup>.)

(20) Explanation of Ps. xlv. 17, beginning :

תחת אבותיך ... כל המפרשים פרשו הפסוק זהה דרך העברה ולא שתו אל לכם מכמה מן הייעור וההצלהות הכללו בו ...

In this explanation, also written in the Melitzah-style, the commentary of R. Immanuel (b. Shelomoh) on the Psalms is mentioned. (Leaves 252<sup>b</sup>—253<sup>a</sup>.)

(21) Comparison between the spider and the merchant, beginning :

ואמרתי אני במקורה העכבייש גם אני יקרני ...

This comparison is made in the Melitzah-style, and is both well conceived and executed. (Leaf 253<sup>a</sup>—253<sup>b</sup>.) Leaf 254<sup>a</sup> has a heading identical with 238<sup>b</sup>; but the scribe, having found out that the matter had been given before, omitted to proceed further; and the leaves down to 257<sup>b</sup>, inclusive, are blank.

[כתב יושר דברי אמת]

On the PROPER FORMS of the HEBREW ALPHABET.

Begins (leaf 258<sup>a</sup>) :

בנהנו א' אלו הם כל התיבות מהאלפא ביתה וחספּר זהה מפרש כל הדברים וא' מהם לא ישכח כל הקורא בו . ראשונה . א . נקודה ראשונה העלוונה כמיין יוד ...

Ends (leaf 260<sup>a</sup>) :

כששתים כל העשרות לאחדים :

This so-called book is the result of a combination of Midrash, Halakhah and Qabbalah, as will be best seen from the following authorities quoted therein :

(1) ח אלפא ביתה של ר' עקיבא (ט).

(2) ח (ר' ש"י) (in letter).

(3) ר"ת (in letters ח, ט and ט).

(4) ש, ז, ב, ל (ר' בינו שמחה).

(5) חסיד (R. Yehudah, in letters ב, ב, ב, נ, ל, צ and ת).  
 (6) ר' אליעזר מטז, (in letters נ, ט and פ).  
 (7) רוקח (in letter פ). (8) סמץ (in letters ת and ש).  
 (9) רמב"ן (in letter נ). (10) אור ורועל (in letter ת).  
 (11) הגהות מימניות (in letters ת, ח and ט).  
 (12) ראה"ש (in letters ב and ח). (13) תמונה (in letters ל and ת).  
 (14) מהרי"ת (in letters ח and ת).  
 (15) ק, פ, ס, ל (in letters ו... ראייתי or ואני... ומי קובלתי) (in letters ק and ל).  
 (16) בעל תפלין (in letter ש) (in letter ש).

## [ערכי מילות קשות בתלמוד]

## DIFFICULT TALMUDICAL WORDS AND PHRASES EXPLAINED.

Begin (leaf 260<sup>a</sup>):

בְּהַנּוּ אָמָלֹת זְרוֹת (בְּתַלְמוֹד). אַנְסִים אַמְנוּנִישׁ בְּלֹעֵץ אָוָמֵן פִּי מִקְוָז דָם ...

End (leaf 294<sup>b</sup>):

...תְּחִמָרָה. עַר שְׁתַחְמָרָה הַתְבֹּואה. פִי עַד שְׁמַטָּה (שְׁתַחְמָרָה) הַתְבֹּואה מִן הַתְבּוּן וּפִי מַרְחָה מִלְשָׁן יוֹמְרָה עַל השְׁחִזָן.

This little book is of great value. Difficult words and phrases of Talmud (and Midrash, and occasionally also rare words of the Bible) are therein briefly explained. Sometimes there is also the Italian added to such explanations. The author makes judicious use of the Targumim, Rashi (passim, and to whom any French word, to be found here, belongs), the 'Arukha (in letters נ, ט, ל and ק, and from which the לְשׁוֹן יִיְוָן on leaf 275<sup>a</sup>, is probably taken), and Maimonides (to whose Mishnah-commentary the לְשׁוֹן יִשְׁמְעָלָל on leaf 270<sup>b</sup> can be traced). There is, unfortunately, a little disorder in the arrangement observable, particularly in the letters ב and ג; and now and then one and the same thing is given twice, or even thrice. Numerous pages are also either entirely or partly blank.

## [ערכי מילות ארמיות וקשות במקרא]

## DIFFICULT ARAMAIC WORDS AND PHRASES IN THE BIBLE EXPLAINED.

Begin (leaf 295<sup>b</sup>):

מִלּוֹת זְרוֹת מִסְפָּר דְּנִיאָל אָוֹדָא הַלְכָה וּכְנָן בְּרָבְרִי רַזְל...

End (leaf 298<sup>a</sup>):

...לְאָסָרוּן פִי או לְעָנוֹשׁוּ מְמוֹן או לְאָסָרוּ בְּבֵית הַסְּהָר :

These explanations comprise the books Daniel and Ezra, and are identical with the greater part of the Appendix (באור המלימ) of R. David Qimchi's *Shorashim*, but with the occasional addition of the בלאן, in Italian, thereto.

9. [לקוטים קטנים]

SHORT COLLECTANEA.

These occupy leaf 298<sup>b</sup>, beginning :

שמות שבעה (שבע) חכמוות ...

and ending :

... ויען איזוב ופויום.

These Collectanea consist of two groups: (1) containing a number of technical terms of philosophy, theology, astronomy, &c. in Hebrew and Italian; and (2) the various names in Hebrew for heaven, soul, lot, lion, together with the explanation of the word Pizmon.

The last leaf (298<sup>b</sup>) has the name of the well-known Italian censor Dominico Gerosolomitano.

The following marks of ownership are to be found in this MS.:

ידעה (Leaf 1<sup>a</sup>). The words זה קניין בסמי ידעה בכם ר' לאונתי ז"ל (1) have been inked out, and the last word is consequently uncertain.

זה שמי לעולם יהודה שמואל בכם אליה ז"ל מפירושא (2) (Perugia) (Leaf 1<sup>a</sup>). This whole entry has been crossed through, but is yet legible. This is not the Yehudah Shemuel of Perugia mentioned before in this Catalogue (p. 72, Note 1), although they were probably related to one another.

(3) The Library-mark ב' ה' ב' ב' (4), which identifies this MS. as one of the books which at one time belonged to the father of the Physician Samuele della Volta. It occurs on leaf 1<sup>a</sup>, and on the fly-leaf at the beginning. It is this owner, probably, who has added the word מהרשך after דניאל in the heading on leaf 295<sup>b</sup>.

(4) The פירושים עה"ת ב"י, on the label on the back, is in the hand-writing of R. Marco Mortara (see p. 39 of this Catalogue). This title was afterwards incorrectly amplified by the seller into :

פירושים (שונים מלקטומים מראשונים) עה"ת (ועל מדרשים פ' בעיל הטרויים הארוך שבח האמת וגנות השקר בסדר א"ב וגם פ' המילות בסדר א"ב ב"י).

The MS. is in very good condition.

[Library-mark, Add. 396; bought in 1867 from H. Lipschütz.]

## No. 45.

Paper, in octavo,  $5\frac{3}{4}$  in.  $\times 4\frac{1}{8}$  in. ; 32 leaves, 4-sheet quires, 23 lines; mixed (Rabbinic and current) character, Sephardic handwriting of the XVIIIth century.

[**פָּרֹשׁ עַל פָּרֹשׁ רָשִׁי עַל הַתּוֹרָה לְחַכְמָם סְפָרְדִּי פָּלוֹנִי אַלְמָנוֹןִי**]

Supercommentary on Rashi on the PENTATEUCH by an anonymous Sephardic Rabbi; incomplete.

Begins (leaf 1<sup>a</sup>) :

בראשית... אין המקרא... מושם دائ' אפשר לפרש מלת בראשית כמשמעות עניין התחלת ותהייה סמוכה למלת ברא מפני שא' אפשר שתהייה סמוכה בפועל שuber גם אי אפשר שתהייה סמוכה במליה חסורה כמויד' מראשית אחרית...

Breaks off (leaf 27<sup>a</sup>) :

...וא"ת ולמה לא פורש מלת הכוונה כמשמעות הנפרקת לזנות וזהה פירוש את אחותינו כدلעיל (כדליך) יש לומר מפני שלא יכול לפרש את עם אחותינו אלא כשיוסיף מלת עם על מלת הכוונה לומר הכמו עם זונה יעשה עם אחותינו ואין יכול להיות

Although this commentary is neither old nor original (see later), it is much to be regretted that we have scarcely a fifth part of what it probably was in its entirety (see leaf 18<sup>b</sup>, where it refers to this commentary on Num.). The author possesses great familiarity with the literature of the Bible, the Talmudim and Midrashim, and the writers thereon, together with a thorough knowledge and appreciation of Hebrew grammar, as well as also considerable critical acumen, so that, in spite of his predilection for midrashic matter, he does not lose himself therein. He is fully aware of the importance of good editions, and the various readings to be found therein; and occasionally he tells us what readings in the Targum and Rashi he had before him and where he found them. See leaves 13<sup>a</sup>, 17<sup>b</sup>, 18<sup>a</sup>, 18<sup>b</sup>, 19<sup>a</sup>, 19<sup>b</sup> (בְּמַצָּאתִי בְּסֶפֶר רָשִׁי שְׁנָדֵפָם) <sup>1</sup> בְּקַוְשָׁמְנָדִינָא, 22<sup>b</sup>, &c.

<sup>1</sup> We may, by the way, throw light on a curious passage in Rashi and his commentators, which has given Berliner, his latest editor, and many others before him, some trouble. The passage is on Gen. xix. 36; and it is the reading of שׁוֹרֵן with a ר instead of the nonsensical שׁוֹרֵן with a ר. The phrase is then מַתְ' וְרַאֵה מַבָּרָךְ, which is emended by Berliner into מַתְ' וְרַאֵה מַבָּרָךְ, it being his impression

The following authorities (besides, of course, Rashi) are quoted by him :

- (1) דרך המסורת (13<sup>a</sup>, 22<sup>b</sup>).
- (2) The בעל העורך (13<sup>a</sup>, 17<sup>b</sup>). (3) רש"ם (3<sup>b</sup>, 6<sup>a</sup>).
- (4) רבנו תם מאראולינייש (R. Ya'aqob of Orleans, 11<sup>b</sup>). He is so sur-named to distinguish him from Rashi's grandson, R. Ya'aqob b. Meir of Rameru. R. Ya'aqob of Orleans was killed at London on the coronation-day of Richard Cœur-de-Lion, 1189.
- (5) חותנספו (11<sup>b</sup>).
- (6) בשם אבינו (2<sup>b</sup>, 20<sup>a</sup>, 21<sup>b</sup>).
- (7) הרב רבבי משה בן רמב"ן (6<sup>a</sup>, 11<sup>a</sup>, 13<sup>a</sup>, 21<sup>b</sup> twice, 24<sup>b</sup>, 26<sup>a</sup>; the same, 24<sup>a</sup>, means the same; and the רמב"ם, 20<sup>b</sup>, is, no doubt, a mistake for the same).
- (8) חזקוני (13<sup>a</sup>, 19<sup>a</sup>, twice, 19<sup>b</sup>, twice). (9) רש"נ (18<sup>b</sup>).
- (10) בעל הפליאה (2<sup>b</sup>). (11) מזרחי (10<sup>a</sup>, 16<sup>b</sup>, 18<sup>a</sup>, 20<sup>a</sup>, 21<sup>b</sup>).
- (12) עין יעקב (23<sup>b</sup>). (13) צורור המoor (23<sup>b</sup>, 26<sup>b</sup>).
- (14) פריצול (R. Abraham Farissol) on Job (1<sup>b</sup>).
- (15) שלוח שור (16<sup>b</sup>).

Thus it will be seen that our author could not have written before the xvith century. But we have reason to believe that he belonged to an even later period, that his name was R. Yoseph b. Mosheh Zakkai, that he was Rabbi of the congregation of Cochin, in India, and author of various other compilations of Halakhic import. (See, for instance, MS. Oo. 1. 33. 3.)

The copyist of this MS. is, apparently, identical with that of MS. Oo. 1. 35. 6, &c., whose name is there distinctly given as Levi b. Mosheh בלאי.

A later Sephardic hand, which wrote a piece of the Rashi-text on Gen. xxxii. 5, is to be found on leaf 25<sup>b</sup>.

This MS. having been obtained by Dr Buchanan from the Jews of Cochin, who, because they had no practical use for it, had placed it in their "Record Chest," it will surprise no one that it is in a rather precarious condition. Thus leaf 1 is much injured, whilst the other leaves are much soiled and stained. Leaves 28—29, no doubt blank, are wanting; leaves 27<sup>b</sup>, 30—32 are blank.

[Library-mark, Oo. 6. 71. 1; presented in 1809 by Dr Buchanan.]

that מ' ought to be solved into ר' when and where, however, the reference would be wrong. But the matter is very simple. מ' is the abbreviation of (the ו' between the ב' and the ר' having been in a mistake changed by a scribe into a stroke, while the stroke at the end fell out entirely). The reading therefore is: עירות בדילת לשון עדות וראייה מ' ר(רת) ואלה בחרי עירות בחרי. Compare leaf 19<sup>b</sup> of this MS.

## No. 46.

Paper, in quarto,  $8\frac{3}{4}$  in.  $\times$   $5\frac{3}{4}$  in.; 392 leaves, 6-sheet quires, 19—28 (the later portions mostly 24) lines; Rabbinic character, partly oriental Sephardic, partly Greek Sephardic and partly Italo-Greek, handwriting, ranging from the middle of the XIVth to the middle of the XVth century.

[פְּרוֹשׁ עַל הַתּוֹרָה לְר' אַבְרָהָם בֶּן מְאֵיר אָבִן עֲזָרָא יְלִיד  
טוֹלִיטּוֹלָה]

Commentary on the PENTATEUCH, by R. Abraham b. Meir Ibn 'Ezra (רַבָּא בֶן עֲזָרָא) of Toledo; defective.

Leaves 1—13, wanting; leaf 14<sup>a</sup>, *Genesis*; 75<sup>b</sup>, *Exodus* (97, 108, 189, wanting; 194, blank); 252<sup>b</sup>, *Leviticus*; 301<sup>a</sup>, *Numbers* (310—313, wanting); 345<sup>b</sup>, *Deuteronomy*; 392<sup>a</sup>, the author's concluding poem, preceded by the scribe's, or the editor's, rhyme; 392<sup>b</sup>, record, by the editor, of the author's day of death, succeeded by a mnemosynon of the latter.

Begins (leaf 14<sup>a</sup>, on Gen. iv. 22):

לְקַמּוֹתָם וְכַמּוֹהוּ וַיַּקְרֵב הָאִישׁ נָום זָהָב ...

Ends (leaf 392<sup>a</sup>):

... הַמּוֹרָא הַגָּדוֹל. מַעֲמָד הַר סִינִי.

חַסְלָת פְּרִישׁ וּזְאת הַבָּרְכָה, בַּעֲוֹת אֲשֶׁר לוּ הַמְּלֹכָה,

נְגַמֵּר פְּשַׁת הַתּוֹרָה שְׁחַבֵּר הַחֲכָם

אָבִן עֲזָרָא, בְּעוּ צָוָר רֹוָה וְלֹא יְרָא.

<sup>1</sup> הַרְאָבָב, i.e. HArab Rabbi Abraham Ben 'Ezra; see this Catalogue, pp. 51, 61, 105, 106, &c. He is also called עֲבָב, i.e. either Abraham Ben 'Ezra, or Ibn 'Ezra; more probably the latter (*ibid.* p. 55). He is also spoken of as עֲבָב (*ibid.* p. 90), and finally also as עֲבָב (*ibid.* p. 57, &c.). Yet, it must be confessed, that ordinarily he is spoken of as "Aben Ezra," and that all these abbreviations are but rarely used, even by the learned. This is owing, besides to other causes, chiefly to two. In the first place, Ibn 'Ezra has never been a very popular author (such as Rashi, Redaq and others), and in the second place, the pronunciation of the abbreviation has too little certainty (Harabe', Haraba', Harave, Harava, &c.) to be commonly used. This fact will somewhat qualify, although it will not entirely do away with, C. Taylor's censure of Friedländer, for having neglected to mention in the introduction to his translation of Ibn 'Ezra's commentary on Isaiah, the abbreviation עֲבָב (Academy, 1 Dec. 1873, p. 451).

לדור דורית שנותיך אלהי, וח'ינו מתי מספר ספורים).  
 אתה ח'י וכיים לעדי עד, בלי תכלה וכל דורות ודורים).  
 ושוכן עד וקדוש רם ונשגב, ועשה טוב ומיטיב לישראל(ה).  
 (ו) מדריכם בדרכ הישראל, ותקראם ישראלים גם מהורים.  
 בחסדך אל אלהים למדני, לתרתך ואביך הסדרים.  
 וערני להתחנן בדרכ, ואדעם יהו על פי סדרים.  
 (ב) שם יה שעורתני בטובך, ונכתבתי לשך כל הספרים.  
 והשלמתי באربع אלפים, תשע מאות וגם שבע ועשר)  
 (ש)נת ששית למחוזך ר' ברומי, שנת רצון שנת תפקוד אפורים.  
 (ב) יום שני ביום טוביה ושמחה, לאדר בו עשית נס לעברים.  
 וביום שני בראש חדרש הראשון שנת תתקכח לפטר נפטר ר' אברהם אבן  
 עורה ז' והוא בן ע"ה שנה ושם לעצמו סימן בכתב ידו ביום שנפטר, ואברם  
 בן חמיש שני ושבעים שנה בצעתו מחרון אף יי'.

Ibn 'Ezra is more than merely known to, he is very famous in, the learned world, both Jewish and Christian; and his commentary on the Pentateuch, in particular, has been printed numerous times<sup>2</sup>. Nevertheless, or, perhaps, because of these facts, we feel persuaded that the student of Hebrew literature will read with considerable interest the following description of a MS., lately acquired by the University, containing as it does that Pentateuch-commentary, with, however, many noteworthy additions and peculiarities. Not that we think that this MS. is necessarily a unique one; on the contrary, we have reason to suspect, that MSS. of the Vatican (xxxix. and ccxlii. 3; see Footnote 1 below), of the Paris Library (New Catalogue, No. 177, p. 19) and of the Court-Library of Vienna (No. 39;

<sup>1</sup> This subscription, although not entirely free from mistakes, makes good sense; and is, on the whole, more correct than either the subscriptions to be found in the Vatican MSS. (Assemani, pp. 29 and 209), or that of the MS. preserved in the Court-Library of Vienna (Krafft and Deutsch, xxxi. p. 34). For further information see *Excursus II*.

<sup>2</sup> Without the biblical text it has been printed, at least, three times (Napoli, 1488, Folio; Qostandinah, i.e. Constantinople, 1514, Folio; Amsterdam, 1721, Folio); with the Bible-text, however, times too numerous to be specified here. The so-called *Brief commentary* on Exodus, the greatest part of which is embodied in this MS. (see our description a little later on), has been printed only once; comp. this Catalogue, p. 90.

see Footnote 1, as before), contain something kindred. But, as those MSS. have either never been properly examined, or, at all events, have not been fully described, we will give the results of a careful investigation of the volume before us; and these they are :

## A.

## INTERNAL MATTERS IN CONNEXION WITH THIS MS.

a. The deviations from the text as extant in the printed editions amount to several hundreds, and consist partly of mere substitutions (sometimes of a phrase, a word, or even a letter only), partly of omissions and partly of additions.

1. Even the mere substitutions are of great importance, inasmuch as they often throw light on certain passages otherwise unintelligible<sup>1</sup>.

2. The omissions are owing partly to accident, i.e. either to the forgetfulness of the immediate scribe, or to the fact of the copy before him being incomplete; and partly to design, i.e. either because the matter omitted was deemed altogether spurious, or because, although allowed to have originally belonged to Ibn 'Ezra, it was known to have been suppressed by him in the final recension<sup>2</sup>. In the former two cases the

<sup>1</sup> For instance, on Num. xiv. 2, the printed editions accessible to us have : יְלִינוּ מִבְנֵי נְפָעֵל מִחְפָּעִים הַשְׁנִים לְנְפָעֵל שְׁלָמָם, which, as one will see, gives no proper sense. The fact is, that the last two words belong to verse 3, and instead of נְפָעֵל must be read נְפָעֵל, which will be easily understood. We may on this occasion make one general statement that in this MS. קְדָמִיּוֹת, חֲכָמִיּוֹת, דָּהָמָעִתִּים, &c. occur, and only very rarely (58<sup>b</sup>, 119<sup>b</sup>, 200<sup>b</sup>, 307<sup>b</sup>, 321<sup>a</sup>, 324<sup>a</sup>, 332<sup>a</sup>) the term רְבָרִיעִיָּה, which is so frequently to be found in the printed editions. That the former are the only authentic readings is vouched for both by the attacks on Ibn 'Ezra on account of these expressions, and by the reasons pleaded in defence of them by his commentators. Whether the substitutions of R. Yehudah for R. Yonah (65<sup>a</sup>), Daniyyel instead of Raziel (130<sup>b</sup>), Rab Mebasser Hallevi instead of Haggagon Hallevi (272<sup>a</sup>), Rabbenu בָּהִי instead of Rabbenu Hai (387<sup>a</sup>) and others, are really of value (although they are probably so), must be further investigated.

<sup>2</sup> To the last of these causes may be ascribed the omission of the rhymes before the majority of the weekly Parshiyoth in Exodus, which are to be found in the printed editions. By the way we wish to correct a mistake into which Friedländer (commentary of Ibn 'Ezra on Isaiah, &c., London, 1873, 8vo., p. xvi.) fell with respect to the meaning of one of these rhymes. He hints in a romantic conjecture that (the aged, feeble, and poverty-stricken) Ibn 'Ezra, was alluding by חַזִּי בָּבוֹ (in the rhyme before תְּרִיזִי) to his wife. Friedländer mistakes Ibn 'Ezra either for Virgil of old or Lenau of our own time. Now, of all the matter-of-fact Jews (who, although they are allowed by common consent to

successive and learned owners have supplemented the omission (see later), and in the latter two cases we are yet without a supplement.

3. But it is the additions which are of the greatest possible importance. These are of a twofold nature, viz. such as belong to Ibn 'Ezra himself and such as belong to others.

(1) As regards Ibn 'Ezra's own, they generally bear the mark of genuineness on the surface, and are of the most varied kind, comprising lexicography<sup>1</sup>, grammar<sup>2</sup>, bibliography<sup>3</sup>, theology<sup>4</sup>, liturgy (leaf 64<sup>b</sup>), astronomy<sup>5</sup>, ethnography<sup>6</sup>, &c. Although these additions are most nume-

make the best of husbands, are known never to indulge in such romantic talk, fit only for silly boys and girls) Ibn 'Ezra was the most unromantic. When he says that the expression man comprises woman also, adding the remark כי האש ואשתו היא הארץ (on Ex. i. 1), he announces a higher principle, a religious truth, and not a piece of romantic nonsense. The הלך איש לבו is, undoubtedly, an allusion to his illness, caused not only by hard study, but also, and chiefly, by want. It is only another poetical description of what he wittily calls (in his dedication to R. Mosheh b. Meir of his grammatical commentary on the Pentateuch) מכה חדשה נמה ישנה (Otzar Nechmad, II., p. 223), which was no love-sickness but unromantic—poverty! The latter part of the first line of this beautiful verse is evidently an allusion to Job xxx. 11 and the עמי is, no doubt, a misprint for עמי, which, in its turn was a copyist's mistake for עמי. The correct reading of the whole would be thus:

נאם אברם אסיך תקוה .  
אשר פחה עמי יתרו .  
וענה הנדר יתרו .  
ויה פרש בפרשה .  
תחלתה דבר יתרו :

<sup>1</sup> On the lexicographical additions we have to remark that they comprise three languages, Hebrew, Aramaic, and Arabic. The additions in the first-named language are too largely represented in this MS. to require a single example; for one in Aramaic see an interesting instance on leaf 29<sup>a</sup> (on שׁוֹר, Gen. xiv. 23), and for one in Arabic see leaf 78<sup>b</sup> (on פְּרִיכִים, Ex. i. 13).

<sup>2</sup> Grammar is, as is known, our author's forte. Ibn 'Ezra declares of himself in his introductory rhymes to be bound by the ties thereof (לאברותם .... קשור, ובעבורות הדקדוק קשור). The additions, on this head, are too numerous to be recounted.

<sup>3</sup> To give only one example, see 23<sup>b</sup>, where his סידור is here called יסיד הדקדוק; but there are also numerous other instances.

<sup>4</sup> See particularly the antichristiana, leaves 32<sup>b</sup>, 46<sup>a</sup>, &c.

<sup>5</sup> See leaves 339<sup>b</sup>—340<sup>a</sup>, on Num. xxviii. 15. That something similar to this explanation, which in a marvellous way reconciles the Rabbis (T. B. Chullin, 60<sup>b</sup>) with the astronomers (on the relation of the moon to the sun), was to be found in the סידור העבור, is testified to by Ibn 'Ezra (MSS. Add. 1015. 2, leaf 71<sup>b</sup>, and Add. 518, leaf 64<sup>a</sup>).

<sup>6</sup> See leaf 360<sup>a</sup>, where on Deut. iv. 1, he says .... and leaf 369<sup>a</sup>, where on Deut. xxii. 22, he says: משפט הערלים ליהודים שורה (comp. the so-called Margalioth Tobah, leaf 145<sup>a</sup>, and the commentators *ibidem*).

rous on Exodus, where from i. 13 to xxiii. 13 (and possibly xxxii. 1) a considerable part of the **בָּאָרֶר** . . . **הַקָּצָר** (ed. by Reggio; see above) is very skilfully interwoven with the ordinary commentary, they extend over all the five books, having even on Exodus whole passages the original existence of which cannot be traced to the so-called Short Commentary. Over and above these must be mentioned as also belonging to our author, the first two out of three treatises, or essays, which are to be found between the rhyme after the last weekly Parashah of Exodus (**פָּקוּדִי**) and the end rhyme for the whole of that book<sup>1</sup>.

a. The former of these essays commences (leaf 242):

יש במועד עצרת דבר לתמונה שהוא כולל הרבניים והמיןאים . . .

and ends (leaf 244<sup>a</sup>):

...ואילו לא היה לנו רק הקבלה הנגמרת מפי קדושי עליון היה מספיק לנו ואנו כי הכת' יעד לנו כי כל דבריהם אמת . כנה העתקתי במכבת (מכבת) החכם כי שפטו ישרו דעת "

The authenticity of this essay on Lev. xxiii. 11, although it is given here abruptly and without the smallest advertisement that it belonged to Ibn 'Ezra, is secured by the following facts. In the first place we read in the course thereof (leaf 243<sup>a</sup>) **כִּי פָסַח הַשָּׁם . . . וְאַנְּאָכְרָהָם אָוָם** and in the next place we have the testimony of one of the earliest commentators of Ibn 'Ezra to that effect. R. Shelomoh Ibn Ya'ish the younger, to whom this essay owes its preservation (see MS. 210. 2, leaves 49<sup>b</sup>—51<sup>a</sup>)<sup>2</sup> makes the assertion (*ibid.* leaf 51<sup>a</sup>), that he copied it from Ibn 'Ezra's own handwriting (**מִמְכָתֵב** and not **בִּמְכָתֵב** as here). As for ourselves we recognize in its every expression the diction of our far-famed author, and believe it besides to be the only true interpretation of the verse<sup>3</sup>.

b. The latter of these essays commences (leaf 244<sup>a</sup>):

לְקָיִו הַגְּדוֹלָה וְהַגְּבוֹרָה " דַע כִּי נְדוֹלָת הַשְׁגַּבָּה מְרוּעָת חַמְּיִ לְבָב . . .

<sup>1</sup> For the author of these rhymes, which commence with the weekly Parashah **נְשָׁפֵסָם** (leaf 203<sup>b</sup>), and which are of no great value in themselves, see A, a, 3 (2) β.

<sup>2</sup> In MS. Add. 400. 12, leaves 45<sup>a</sup>—46<sup>b</sup>, this whole passage is very corruptly given.

<sup>3</sup> We may remark by the way that the difference in the interpreting this verse is not only the watchword of Rabbanites and Qaraites now, but was also one of the Pharisees and Sadducees of old, and was only second to the other one of immortality or resurrection; see T. B. Menachoth 65<sup>a</sup>; Matthew xxii. 23—32, Mark xii. 18—27 and Luke xx. 27—38. On the mistakes made on this point by Dean Alford with regard to the tradition of the Jews (in his New Testament for English Readers, Vol. I. p. 153), see *Excursus III.*

and ends (leaf 245<sup>a</sup>):

... כי השם שהוא נכתב ואינו נקרא הוא שם תפארתנו, כאשר פרשתי השם הנכבד.

This short essay is an explanation of 2 Chron. xxix. 11—13, which three verses have been used by many others, besides Ibn 'Ezra, as a convenient thread to string thereon cabballistic doctrines. With our author they and their explanations formed the introduction either to his *Excursus* on the שם המפורש in Ex. iii. 15 or to that on the same subject in xxxiii. 23; more probably, however, the latter. The only evidence that this essay belongs to Ibn 'Ezra is that it is written in the style of his well-authenticated writings.

(2) As regards the additions by others, they may be conveniently classified under three heads, viz. either such as are to be found within the text and are supposed to belong to an anonymous disciple of our author; or such as are anonymously inserted after the last Parashah in Exodus, and at the end of certain other Parshiyoth and books, whose author, however, can be traced either with certainty, or at least with high probability; and finally such as are to be found on the margins. As the marginal literature will be treated on below, in the paragraph on scribes and owners, we have to speak here only of the former two.

a. The first who made the remark that the so-called Long Commentary on Exodus did not belong to Ibn 'Ezra himself, but was the work of a disciple of his<sup>1</sup>, was one of his most distinguished supercommentators, R. Yoseph b. Eli'ezer Hassephardi, the author of the *צפנת פענח* (see MS. Add. 510. 1, leaves 45<sup>b</sup>—46<sup>a</sup>). This Rabbi brought forward thirteen proofs in support of his view, the strongest of which is the *ninth*, in which he reminds the reader that in two places in Exodus (in the *Excursus* on iii. 15 and in the explanation of xii. 9) the writer must have been another than Ibn 'Ezra. Now this is quite true: not only the latter passage, which is also to be found in the printed editions, but the former passage also, for which the reader will look in vain there, is to be found in this MS.<sup>2</sup> (see leaf 88<sup>b</sup> and leaf 118<sup>b</sup>). Nevertheless, we must maintain that we cannot go the full length of this distinguished scholar, to deprive Ibn 'Ezra of the direct authorship of the *פירוש האדריך* on Exodus. This commentary is certainly in Ibn 'Ezra's own language, a language so peculiar that not even a disciple of his, and were he even of many years' standing (which none of his disciples

<sup>1</sup> Friedländer, in his otherwise instructive introduction (see above, p. 120, Note 2), p. xxv, forgets to state that this fact was already mentioned by our R. Yoseph. See *מגילה טבה*, leaf 40<sup>b</sup> in the preface of the author of the *Ohel Yoseph* (under which name an extract from our R. Yoseph's work is given there), and comp. also Number 51 of this Catalogue below.

<sup>2</sup> For an inference of some interest to be made from this fact, see the paragraph on the use made of this MS. towards the end of this description.

ever were, or in fact, ever could be, owing to his continual peregrinations) could absolutely imitate. The utmost that can be admitted we will allow, viz. that these two and a few other phrases, are remnants of explanatory remarks made earlier or later, on the margins by teachers of, and commentators on, Ibn-'Ezra-literature, which have crept into the text afterwards<sup>1</sup>; an accident very often to be met with in Hebrew works, and one which is not unfrequent even in non-Hebrew works.

**β.** As stated before, there are to be found between the rhyme of the last Parashah of Exodus and the end-rhyme for the whole of that book three essays or short treatises, the first two of which only can be ascribed to Ibn 'Ezra, while the last belongs to somebody else.

This last essay commences (leaf 245<sup>a</sup>):

ודע כי הא יסוד כל המספר כי ממנו יחל להיות כל המספרים כי לא יתכן  
לומ' בז ...

and ends (leaf 252<sup>a</sup>):

... נמצא מספר השווה במלחה הרביעיות שהם אלפיים. והם ח' אלפי וקצת ועל  
זה הורך עשה לכל המעלות עד אין קץ

This is an explanation of the famous Excursus by Ibn 'Ezra on Ex. iii. 15 (on the Tetragrammaton; see above)<sup>2</sup>. It is here anonymously given, but belongs to R. Shelomoh Ibn Ya'ish the younger, from whose supercommentary on Ibn 'Ezra on the Pentateuch it is an extract (see MSS. Add. 400. 12, leaves 22<sup>b</sup>—29<sup>a</sup>, and Add. 510. 2, leaves 20<sup>b</sup>—25<sup>a</sup>). To this explanation is attached an arithmetical Table (of the Hebrew Alphabet) in illustration of the foregoing. In the just-mentioned two MSS. such a Table is not to be found; nevertheless there can be little doubt that it belongs to our R. Shelomoh, even as the verses, or rather rhymes, at certain Parshiyoth and books belong to him. (On the influence of this R. Shelomoh on the work as contained in this MS. see above p. 122 and below p. 125.)

**b.** Summing up all matters in connexion with the internal economy of this MS. the following are our impressions (we call them impressions only as, in part, they cannot be elevated into absolutely scientific convictions, because they cannot be mathematically demonstrated; they are however moral convictions).

<sup>1</sup> See for instance 34<sup>a</sup>, where in the text a נ"ד occurs, and 343<sup>b</sup>, where in the text a long passage superscribed נליין occurs, and which is signed ב"א. For other arguments see Reggio in Kerem Chemed, iv. pp. 97—110. That Reggio did not entirely remove all the difficulties that beset this question, was owing simply to the fact of his not knowing the whole extent of them.

<sup>2</sup> This Excursus is also known under the name of סוד המספר or סוד המספר גלגולין or simply (MSS. Add. 510. 2, leaf 20<sup>b</sup>, and 30<sup>a</sup>; Add. 400. 12, leaf 22<sup>b</sup>), and (MS. Add. 510. 1, leaf 45<sup>b</sup>), &c.

(1) The whole MS., although ranging over a hundred years, was executed after one and the same model.

(2) That model, as far as the commentary is concerned, was either a direct, or, only by one or two links, indirect, copy made from the commentary as copied by Ibn 'Ezra's disciple and collated with Ibn 'Ezra's own handwriting.

(3) That MS. of Ibn 'Ezra's own hand contained the final, and consequently only authentic, recension.

(4) The almost direct copy so obtained was provided with a few marginal, and several other more extensive, notes, containing literature which either originally belonged to Ibn 'Ezra or to his annotators.

(5) The chief of these annotators was no less a personage than R. Shelomoh Ibn Ya'ish the younger, a teacher of, and a commentator on, Ibn-'Ezra-literature.

(6) The explanations of the difficult passages of Exodus (iii. 15 and xii. 9) in which a stranger's language and hand are traced, are partly the immediate disciple's and copyist's, and partly this R. Shelomoh's.

(7) And finally, these, the long explanations on the mathematical Excursus, &c. were the nucleus of this R. Shelomoh's supercommentary.

## B.

### EXTERNAL MATTERS IN CONNEXION WITH THIS MS.

a. The MS. as it now stands (excluding annotators, of whom we shall speak later under owners, &c.) is the work of five scribes, three of which were contemporary, one preceding and one succeeding them, so that the MS. is the product of three different ages.

(1) The oldest, or original scribe, was an oriental Sephardi writing his part of the present MS., at the latest, towards the middle of the XIVth century. Although we possess now only leaves 14—36, 38—47, 49—120, of his hand, there is little doubt that he originally copied the whole work. Anyhow we possess absolute evidence that he must have written more than we have now in our hands of him, as the ends both of leaf 120 and leaf 140 clearly show. This scribe has a hand bold and full of character, and the part written by him is of surpassing correctness. Owing to this exactness and legibility, the MS. probably served as a standard copy from which fresh copies were continually made. While this fact accounts by itself for the uniformity of the present MS. in spite of the many supplements of which it consists, it accounts also, in conjunction with another fact (that of the paper not having been even originally strong; see leaves 15<sup>b</sup>, 36<sup>a</sup>, &c.), for the original MS. becoming defective so early.

(2) When the original MS. had, towards the close of the xivth century, become defective, first at leaf 140 and then again at leaf 120, the defect was supplemented by three contemporary Greek Sephardic scribes, first from leaf 141, and, shortly afterwards, from leaf 121. It is peculiar to the first<sup>1</sup> of the three contemporary scribes, to whom a good deal of the supplement, including the very last leaf, is due, generally to represent the Most Holy Name by **וְ**, whilst the original scribe gives it by **וּ**, and the other scribes write it either in the same way, or **וּ**, which last mode is sufficiently current in our own days<sup>2</sup>. The second of these hands will be best identified on leaf 227<sup>a</sup>, while the third<sup>3</sup> will be most easily identified on leaf 377<sup>b</sup>. Leaf 194 has been left blank by accident; as leaves 193 and 195 read on.

(3) The MS. having within the first half of the xvth century become defective between leaves 233 and 306, a hand supplemented this defect. This hand is of Italo-Greek training; it is very legible, and the literature copied by it, being also on the latest manufactured paper, has the best appearance in the whole MS.

b. The influence of the scribes has not been the only one on this MS.; that of the various owners has also been great.

1) A Greek Sephardic owner of the xivth century, probably a Rabbanite, has some important corrections on the margins, &c. of the oldest part of the MS. He is best identified on leaf 47<sup>a</sup>.

2) A Greek Sephardic owner of the second half of the xvth century, whose hand we might almost describe as the sixth of scribes, has rendered considerable services to this MS.

(1) by supplementing leaves 37 and 48;

(2) by supplementing, chiefly on the margins, but occasionally also in the body of the MS., portions of the Ibn'-Ezra-literature, which had been accidentally forgotten by the various scribes; and

(3) by giving remarks of his own, but in connexion with the literature before him; these remarks are not without value. From the way the supplements are executed we see that he must have had an Ibn'-Ezra-copy uniform with that of the scribe's; and from his own remarks again, that he knew Arabic (238<sup>a</sup>), and must have been not only a Rabbanite (260<sup>a</sup>), but also a Cabballist (154<sup>b</sup>).

<sup>1</sup> This scribe executed also a MS. of Rashi on the Pentateuch; see MS. Add. 1014.2, which was attached to the inside of the binding of the present copy.

<sup>2</sup> For an explanation of all these modes of representing the Tetragrammaton, see *Excursus VI.* of this Catalogue.

<sup>3</sup> This scribe has sometimes literature of his own under the name of **הרוויש הסופר**; comp. leaf 331<sup>b</sup>, &c.

3) The MS. came at the end of the xvth, or at the commencement of the xviith century, into the hands of a R. Shelomoh b. Shemuel. See next paragraph.

4) In 1505 (ה'ז'ה ל'ז'ה) the just-named R. Shelomoh sold it to R. Shelomoh b. Daniyyel. See leaf 392<sup>b</sup>. Both these successive owners were, apparently, Qaraites; they have left no literary marks on the MS.

5) Within the last years of the xvith century the MS. must have been in possession of R. Ya'aqob b. Shemaryah Hakkohen, a Qaraite of Crimean training, and who, if we may judge from his spelling Hakkohen (see leaf 392<sup>b</sup>), was of no literary capacity.

6) In the year 1625 (ה'ש'ה) the congregation of קרייר were the owners of this MS., having received it on, or after, the death of the before-named R. Ya'aqob, from his son R. Chanokh, who presented it to them for holy purposes, i.e. for study (קרייר). The man who wrote this notice and who was probably the Chakham or minister of the congregation, also provided the MS. with notes of a double nature, i.e. supplements of omissions and remarks of his own. If the latter are not of great, they are of some, value. The only thing we must guard against is his remark on leaf 309<sup>b</sup>: מכאן חסר עליה א...; in reality, there are four leaves wanting. His remark on 265<sup>a</sup> was at one time true; now the transposition he mentions there, is rectified. (The last three lines to be found on leaf 392<sup>b</sup>, which contain a sentence not entirely finished, seem to have been intended only as a repetition of the foregoing; they are probably no distinct mark of an owner.)

7) A seventh owner has left his mark of ownership on this MS. in a somewhat ludicrous way. About the xvii—xviiiith century an anonymous Qaraite pasted over the names of the previous owners, and wrote, on the paper covering them, a note purporting to give the names of the seven days of the week, as called by the Christians in Latin. Here is a specimen of this note: יומָן רָאשׁוֹן קְרָאוּנוּ סְוִילִים (Dies Solis) יומָן בָּן לְגִינִּים (Dies Lunae, he not being able to distinguish the נ, which he mistook for a ב, &c.). He placed this note, probably, in explanation of leaf 138<sup>b</sup> (Ex. xvi. 1).

c. As regards the use of this MS. it will be convenient to divide our statement concerning it into two paragraphs, i.e. regarding it in connexion with the past and in connexion with the future.

1) In connexion with the past the following will be of interest.

(1) There is a great probability that this MS. (of course in its original state, when all or most was in the hand in which leaves 14—120 are now) was in the hands of R. Yoseph b. El'ezer Hassephardi, and that it was from this very MS. that he took his proofs against the authenticity of the

so-called Long Commentary on Exodus. For these are his words in the ninth proof alluded to before (A, a, (3), (2), a):

... והתשיעית בפרשת ואלה שמות הארץ בסוד השם כתוב הנה ביאתינו לך  
מכتب לשון החכם כי הוא פירושו וזה צחות לשונו אשר נכתב לך כן כתוב  
שם אותן באות ...

Now, although it is not impossible, that other copies contained the same (and indeed, copies either copied from ours or the one ours was copied from, must have contained it), ordinarily this phrase was not found in the so-called Long Commentary. We remind the reader only of two facts, in the first place that it is not to be found in the printed editions, and in the next place, that, had it been common, R. Yoseph would not have laid such stress upon it (אות באות); and moreover the matter would have been noticed before him. As we know from the Oxford MS. containing Ibn Ya'ish the younger's supercommentary, which was copied by this R. Yoseph in 1375 (see Numbers 47 and 51 of this Catalogue), that the latter lived for some time at Canea (Khania) in Crete (Candia), and as what he quotes is actually to be found in our MS., whilst it is not known to be found in any other, we have a moral conviction that it is this very MS. he made use of in writing the mentioned preface. It is probable that our MS. in its later parts was also executed in Canea.

(2) But another R. Yoseph, a man of the xviii<sup>th</sup>, or perhaps our own century, and a learned Qaraite (of the Crimean peninsula, if we may judge from his handwriting), made use of this MS. He left his mark on it, not by writing on the margins, or some such thing, but by leaving a little strip of paper inside of it, on which the following poem which gives the acrostic יוסוף is written:

אול כסף מכיסיהם	יודע ספר מנעורייהם,
לلمוד תורה בחפצייהם	ובכן רבים לא יוכלו הם
עכבר רוקד על נבייהם	ספריו רבים תורה חרדייהם
כי לא נסנו ללימודם בהם	פָּרֶר עַפֶּר עַל קְרִישָׁהָם

This R. Yoseph is possibly the commentator of the whose name in full was Yoseph Shelomoh Yerushalmi, and who probably used this MS. while he was composing his supercommentary (see the description of MS. Add. 861 below, and especially note 2 there).

2) Having spoken of the use this MS. has been probably made of, we will urge on the learned the duty of using it (and this the sooner the better) for a critical edition of our great author's greatest work, the commentary on the Pentateuch. It is the peculiar gift of, and therefore, no doubt, the duty incumbent upon, our generation critically to reproduce the works of ancient authors. After a critical edition of Rashi on the Pentateuch has been attempted by Berliner (and this with considerable success; see No. 34 of

this Catalogue), it is unquestionably Ibn 'Ezra's turn to be reproduced in a more careful way than has been done hitherto. And we feel it the more our duty to urge the use of this MS. in such a case at once, because of its material condition.

d. This condition is indeed far from satisfactory. Besides the defects enumerated before, leaves 14—16 and 390—392 are seriously damaged, and more or less all the outer margins of the MS. are in process of decay. In various other places also the damp has done serious injury to this otherwise remarkable copy.

[Library-mark, Add. 1014. 1; bought in 1873 from Fischl Hirsch.]

### No. 47.

Paper, in quarto, 8 in.  $\times$  5  $\frac{3}{4}$  in.; 97 leaves, 8-sheet quires, 23 lines; Rabbinic character, Sephardic handwriting of the XIVth century.

### [פירושים על פרוש הראב"ע על התורה וכו']

Supercommentaries on Ibn 'Ezra on the PENTATEUCH, &c.; defective.

[פירוש על פרוש הראב"ע על התורה ל"י שלמה בן יعيش הבהיר]

SUPERCOMMENTARY ON IBN 'EZRA ON THE PENTATEUCH, BY R. SHELOMOH IBN YA'ISH THE YOUNGER; defective.

1<sup>a</sup>, blank; 1<sup>b</sup>, *Genesis*; 20<sup>a</sup>, *Exodus*; 41<sup>a</sup>, *Leviticus*; 53<sup>a</sup>, *Numbers*; 63<sup>a</sup>, *Deuteronomy* (65 wanting); 68<sup>b</sup>, blank.

Begins (leaf 1<sup>b</sup>):

בראשית יש אומ' כי הבית נושא בלי טעם... על כן אמר בראשית... פ"י כי מלה בראשית היא להרחבת הלשון כי לא יאמר ראשית ואחרית אלא בזמנ... והזמן תלוי בתרנוועת הנגנגל...

Ends (leaf 68<sup>a</sup>):

...ומענין האותות והmorphisms כבר אמר בפסוק שלפני זה «תם ונשלם תחליה... לאל עולם» בד"ח ל"ב"א (בריך דיהב חילא לעבדיה בר אמותיה)

<sup>1</sup> For this phrase see Biscioni (8vo ed.), p. 226, and the ed. princ. of Ramban on the Pentateuch (at the end of Exodus), where however it is given, not as an abbreviation, as it is here, but in full.

From whatever point of view we look upon this copy, whether as a book, or as a MS. as such, it claims the greatest attention. As a systematic exposition of Ibn 'Ezra, it is in age the second or third, whilst in power and perspicuity it is second to none. This superiority is enhanced by the fact of the author's possessing Ibn 'Ezra's autograph copy; see leaf 51<sup>a</sup>, lines 8 and 9 and Number 46 of this Catalogue, pp. 122, 125. That a very favourable opinion was long entertained of this work, will be seen from the fact, that, for hundreds of years, the explanations, given here, have been substantially, if not literally, reproduced, both by anonymous authors (see this Catalogue, pp. 104, 106), and by others whose names are known, e.g. Ibn מטוט (MSS. Add. 1015. 2 and Add. 518), R. Yoseph b. Eli'ezer<sup>1</sup> (MS. Add. 510. 1), Ibn Mayor (MS. Add. 433), and Ibn Zarza (the פָּקָד בָּנָי), passim. (With respect to the plagiarisms of this last, see Auerbach in Geiger, *Jüd. Zeitschr.* iv. p. 297 and Steinschneider, *ibid.* vi. p. 129, although neither of these scholars suspected that his chief source was our author.) As a MS. it is as old as any known, the Bodleian copy (Uri 106, Neubauer 232) being of the year 1375, whilst this copy is at all events at least as old, if we may judge from both paper and handwriting. It certainly lacks the commentary on Ibn 'Ezra's preface, which is to be found in the Bodleian copy; but when we compare the style of that alleged exposition of the preface with that of the whole supercommentary we cannot but entertain grave doubts as to its genuineness<sup>2</sup>.

As there is but little known concerning the Author<sup>3</sup> of this important work (see Steinschneider *Hebr. Bibliogr.* [המזכיר] vi. p. 115, Note), the following list of his authorities, and some of the peculiarities which he exhibits, will be welcome to the student of Hebrew literature. We will only add, that although he may have been born at Guadalaxara (Uri 106), he certainly lived for some time in Provence, where he probably studied (see p. 131, Note 1); and he perhaps immigrated into Greece also.

1. Authorities:

- (1) נוגמישׁ (16<sup>b</sup>; Hieronymus);
- (2) פָּיוֹג (55<sup>b</sup>);
- (3) Se'adyah Gaon; independently of Ibn 'Ezra, 45<sup>b</sup>;

<sup>1</sup> That this R. Yoseph copied the Bodleian copy we have mentioned before (p. 128 of this Catalogue).

<sup>2</sup> See, however, Biscioni (Svo. ed.), p. 335.

<sup>3</sup> We have, as we believe, clearly shown in the preceding Number of this Catalogue, that our author was not merely a commentator on, and practical teacher of, Ibn 'Ezra-literature, but that he exercised also some influence on the present shape of that writer's commentary on the Pentateuch. This gives him an even greater importance than he would have had in virtue of his own literature.

(4) **נָנָח** (4<sup>a</sup>, 14<sup>b</sup>, 43<sup>b</sup> 44<sup>b</sup>, 49<sup>b</sup>) ;

(5) Rashi, also Rash (20<sup>a</sup>, 45<sup>b</sup>, 47<sup>b</sup>, 48<sup>a</sup>, 48<sup>b</sup>, 58<sup>a</sup>, 61<sup>a</sup>, 61<sup>b</sup>, 62<sup>a</sup> and 67<sup>b</sup>) ;

(6) Yeshu'ah (20<sup>a</sup>) ; (7) **סֵפֶר הַכּוֹזֵר** (41<sup>b</sup>) ;

(8) Rambam (8<sup>b</sup>, 19<sup>a</sup>, 57<sup>a</sup>, 61<sup>b</sup>) ;

(9) R. Shemuel Ibn Tibon (63<sup>b</sup>) ;

(10) R. Mosheh Ibn Tibon (6<sup>b</sup>, 34<sup>a</sup>) ;

(11) R. Abraham b. David of Posquières, 61<sup>b</sup>) ;

(12) R. David Qimchi (18<sup>a</sup>, 42<sup>a</sup>, 45<sup>b</sup>) ;

(13) Rab Nissim (40<sup>a</sup>) ;

(14) **מָה שְׁשָׁמְעִית מְרֻבּוֹתִי** ... (without further specifying them, 31<sup>a</sup>) ;

(15) **אָבִי אָבִי אָבִי**, also without again with **אָבִי אָבִי רִי מַאֲיָר בָּרְיָה דָר זָל** ... [i.e. Ps. lxxxii. 7] after the name (13<sup>a</sup>, 28<sup>b</sup>, 35<sup>a</sup>, 38<sup>a</sup>, 60<sup>a</sup>) ;

(16) **מִפְּיָ אָדָנִי וּרְבִי** ... and, **בְּכָךְ קְבָלָתִי מִפְּיָ** ... also, **מִפְּיָ רִי לְיִי חַכּוֹן** ... (36<sup>b</sup>, 37<sup>a</sup>, 39<sup>b</sup> and 52<sup>b</sup>) ;

(17) **זָה פִּי דָוִן קּוּמְפָרְדָ דָאָרְלְדִי** ... (52<sup>b</sup>) ;

(18) (30<sup>b</sup>) ; the matter is to be found in the supercommentary of R. Shemtob b. Yehudah Ibn Mayor, who cannot, however, have been the original author, as this MS. was, no doubt, executed before he was born ; see MS. Add. 433, Number 52 of this Catalogue).

## 2. Peculiarities :

(1) **כָּלּוּמָר** **צְ"ע** and **צְ"ע** are standing phrases with him ;

(2) Although he professes to comment on Ibn 'Ezra, he often contradicts him (see *passim*, but particularly 63<sup>a</sup>, where he indignantly rejects Ibn 'Ezra's well-known view, that there are thirty-three verses in the Pentateuch not written by Moses himself).

(3) For the ordinary &c. he has (leaf 25<sup>b</sup>) :

**כַּאֲשֶׁר נִפְרַשׁ בְּעִיר שְׁלֹם עָמוֹ דָוְרָשׁ יַפְקֵחַ אָוֹן חַרְשׁ לְדֹעַת שָׂוֹרֶשׁ** ...<sup>2</sup>

<sup>1</sup> Don Comprad of Arles. The name Comprad occurs in Provence (Avignon) a hundred years later also ; see Zunz, *Literaturgesch. d. synag. Poesie*, p. 525, under Jacob b. Chajim.

<sup>2</sup> It is on the strength of these verses, or rather rhymes, that we ascribe to him the rhymes to be found in the MS. described in the preceding Number ; which rhymes commence with the pericope **מִשְׁפְּטִים** and go on, with very little interruption, to the end of the Pentateuch.

(4) On the much-discussed (Ibn 'Ezra on Ex. i. 13; Stein-schneider in Geiger's *Jüd. Zeitsch.* vi. p. 124) he has the following :

...כְּלֹם כִּי מָלַת פָּרָךְ אַיִלָּה מִסְפָּקָת בְּעִצְמָה וְאַיִלָּה נָאָמָרָה כִּי אִם בְּהַסְמָךְ לְהָ  
מָלַת עֲבוֹדָה אוֹ יִשְׁלַׁקְרֹות פְּרִכִּים כְּלָמָם יַקְבִּץ. פְּאָא וְלֹאָמָר פְּרִכִּים לְאָיִתְמָן וְהָ  
אַמְּאָן בְּגַנְדָּר אֲבִיתּוֹר הַפִּיטּוֹת שִׁידָּר בְּרֹהָוֹתָה אֶת מֵי זָנָחָת לְנַצְחָת מִכֶּל מְעוּדִים אַנְיָן  
לְפָלָא וּמִכֶּל פְּרִכִּים אַנְיָן לְמוֹפָת. וּכְוּונַת הַחֲכָם כִּי לֹא נִמְצָא מִמְּנוּ פּוּעָל עַל כֵּן  
לֹא נִכְלָל לְוֹמֵד פְּרִכִּים. וְזֶה שְׁמַעַתִּי מִפְּי הַחֲכָם הַנִּכְנָרָד אַדְנִי רְבִי ר' מָאִיר  
בֶּן דָּוָר.

(5) The explanation of the mathematico-theological Excursus in Exodus, occupying eight leaves (20<sup>b</sup>—28<sup>a</sup>), precedes that of the ordinary commentary on that book. It is, no doubt, the author and not the scribe, to whom originally belongs the notice בָּכָר כְּתֻובָה לְמַעַלָּה הַמְּסָפָר, which is to be found where this Excursus and its explanation would ordinarily stand.

(6) This commentary extends over all the Parshiyoth of the Pentateuch, except תְּצִוָּה, with respect to which the author says (leaf 36<sup>a</sup>): בָּוֹאָתָה תְּצִוָּה לֹא נִצְרָכָה לְפָרָשׁ ... For additional information on this work see the description of MS. Add. 400. 12, and for additional information on this MS. see below, and the description of MS. Add. 510. 1.

[פֶּרֶשׁ סּוֹדוֹת אָבִן עֹרוֹא עַל הַתּוֹרָה לְר' יוֹסֵף אָבִן כַּסְפִּי].

SUPERCOMMENTARY ON IBN 'EZRA ON THE PENTATEUCH, BY R. YOSEPH  
IBN KASPI.

Leaf 69<sup>a</sup>, *Supercommentator's preface*; 69<sup>b</sup>, *Explanation of commentator's preface*; 70<sup>b</sup>, *Genesis*; 77<sup>a</sup>, *Exodus*; 86<sup>b</sup>, *Leviticus*; 89<sup>a</sup>, *Numbers*; 91<sup>a</sup>, *Deuteronomy*.

Begins (leaf 69<sup>a</sup>):

בָּשֵׁם אֶל עַולְם אֲתַחְלֵל לְפָרָשׁ פִּי הַסּוֹדוֹת אֲשֶׁר לְר' אַבְרָהָם אָבִן עֹרוֹא. לֹא מִפְנִי  
הַיּוֹתִי אִישׁ חָכָם בְּעַנִּין פְּתָנִי לְבָבִי ...

Ends (leaf 96<sup>a</sup>):

... אֲבָל מִנְיחָו כְּפִי אֲשֶׁר גָּוֹרָה חַכְמָתוֹ וְאֵין לְאִישׁ לְהַבִּין בָּו וְזֶה הוּא שָׁאָמֵר סָוד  
נְדוּלָה : תִּם וּנְשָׁלָם בַּיּוֹרָה הַסּוֹדוֹת תְּהִלָּה לֹאֲלָא אֲשֶׁר לֹא נִלְמָדו מִמְּנוּ הַנִּסְתָּרוֹת  
אֲ"א (אָמַן אָמַן).

As far as the literature, on the whole, is concerned, this supercommentary is identical with MS. Add. 377. 3. 6 (No. 35. 6 in this Catalogue). As there, the following pericopes, because without the so-called Sodoth, are here also without a commentary: וַיַּחַי וַיַּיְשַׁ, מִקְנָה, וַיַּשְׁבַּ, תְּוִילָות in Genesis; שְׁמֵינִי, צָו, וַיְקַדֵּשׁ, תְּרֻמָּה, בְּשִׁלְחָה בָּא, וְאֶרְאָה in Exodus; קָרְבָּן, שְׁלָחָה לְךָ, בְּהַעֲלָותֶךָ, בְּמִדְבָּר in Leviticus; אַכְרָב, מַצּוּרָה, תְּוֹרִיעָה

in זואת הברכה and נצבים, כי תבא, שפטים in *ממסעי* and *מtnot*, חקת Deuteronomy. As a MS. however, this copy is greatly superior. For more information concerning the rank which this commentary occupies in Ibn Kaspi's writings, see MS. Add. 857. 2 and *Excursus II*.

3. [סוד הערכות לר' יוסף אבן כספי]

REASONS FOR THE SCALE OF VALUATION AS DETERMINED IN THE TWENTY-SEVENTH CHAPTER OF LEVITICUS, BY R. YOSEPH IBN KASPI; defective.

Begins (leaf 96<sup>b</sup>):

טעם הערכות הנה ידוע לנו כי יצירת הولد *לט'* יומם ובננדם ימי טומאה וטהרה ...

Breaks off (leaf 97<sup>b</sup>):

... וזה האדם כמה עליו ערכיו ערכה חמיש עשרים וחמשה Hari ע"ה כמה נשאר עליו עד תשעים ט"ז כי ...

This essay is, unquestionably, one, and probably the first, of the so-called Sodoth by Ibn Kaspi mentioned by R. Shelomoh, the owner of MS. Add. 377, in his Postscript (leaf 70<sup>b</sup>, outer margin); see this Catalogue, pp. 61, 62. As, unfortunately, this MS. breaks off with the third page, it is impossible to say of what extent this essay was, much less, of what extent the other essays were; and with respect to these latter, beyond the mere titles, what they contained<sup>1</sup>. To judge, however, from this fragment, all had somewhat cabballistic tendencies, despite the author's distinct assertion elsewhere<sup>2</sup>, that he was no depository of cabballistic lore, as he had "received nothing".

The scribe's name was probably Se'adyah, as that name is once distinguished by points (leaf 50<sup>a</sup>). He must have been a superior man alike in intelligence and conscientiousness, as the remarks in his hand on the margins amply show. He either lived in Africa, or was an African either by birth or education; probably both. The same kind of paper on which this MS. is written was to be had at Mostaganem about the middle of the xivth century (see MSS. Dd. 5. 38 and Dd. 11. 22).

<sup>1</sup> The word סוד היבום is, apparently, different from the matter which is to be found here on leaves 78<sup>b</sup>—80<sup>a</sup>, since R. Shelomoh, the index-writer of MS. Add. 377, would have noticed their identity on leaves 74<sup>a</sup>—76<sup>a</sup> there and would not have re-copied the matter at the end of the Maamar Haskel; see MS. Add. 377. 3, leaf 70<sup>b</sup>, outer margin.

<sup>2</sup> In the second Maphteach of the Menorath Keseph (on the *meashah* מרכבה of the Menorah) he says:

... דע בני שלמה .. והפנים שניים כי אולי אין אני מגלת דבר ממה שהוא על אמתתו כי אידע אלהים כי מעולם בעין זה או בשום סוד מקודדות לא באתי אליו קבלה כלל לא מפני טופרים ולא מפני ספרים ... See MS. Add. 857. 3, leaf 1<sup>a</sup>.

The following traces of ownership are to be found :

(1) An Ashkenazic hand of the XIV—XVth century has numbered the leaves on the lower margin (the only traces of which numbering are to be found on leaves 40—43, 45—47 and 49). This scribe has written scientific and Talmudico-Rabbinical notes, &c. on leaves 1<sup>b</sup>, 7<sup>a</sup>, 21<sup>a</sup>, 21<sup>b</sup> and 45<sup>a</sup>. From leaf 60<sup>b</sup> we see that it is this hand which has supplied the designs in red, occasionally to be found, chiefly at the commencement of the weekly Parshiyoth, but now and then also at fresh sentences.

Another Ashkenazic hand of the XV—XVIIIth century has written the names of some of the Parshiyoth and has re-numbered the leaves on the lower margin, and the greater portion of this numbering exists to this day. There are some learned notes on the margins of leaves 15<sup>a</sup>, 15<sup>b</sup>, 27<sup>a</sup> and 28<sup>a</sup> by the same hand.

Another owner was R. Yoseph Shelomoh Graziano (see No. 40 of this Catalogue), who has written, in Italian Rabbinic, on leaf 1<sup>b</sup> בָּהָא (בְּשָׁמָן) בַּיָּאָר עַל הָרָא וְעַזְרָא בְּפִירְשׁ הַתּוֹרָה אַיִלְעָשׁ גַּרְחָאָעָשׁ; and on leaf 69<sup>a</sup>, except that instead of בָּהָא is בָּהָא and that the last three words are left out altogether, the same phrase is to be found again. He did not know to whom either of the two commentaries belonged (see MS. Add. 510. 1, Flyleaf).

(2) A still later owner was R. Yeudah Zerachyah Azulai of Jerusalem, a grandson(?) of the great Bibliographer<sup>1</sup>, who has written on leaf 1<sup>a</sup> זה שם וזה זכר לדור דורות הצעיר אודורה ורחה אולאי ס"ט (סופי טוב) and again a second time the name and the above abbreviation only. These are in Rabbinic Sephardic writing. To him, probably, belongs also the בַּיָּאָר לְבִיאָר הַתּוֹרָה לְהָרָב רְבִי אַבְרָהָם בֶּן עַרְאָא וְרַב צְדִיק לְחֵי הָעוֹלָם הַבָּא, which is to be found on the same page, but which is in square Sephardic. This owner also did not know to whom either of the two commentaries belonged (see as above).

Besides the defects enumerated, the first leaf is a little torn, and the whole MS. is slightly stained. Part of it is also somewhat damp, and leaves 66—94 are bored through in one place, probably by the authorities of the Quarantine (in Italy?). The paper, however, is stout; and the MS. is not in bad condition.

[Library-mark, Add. 510. 2; bought in 1869 from H. Lipschütz.]

<sup>1</sup> According to a testimonial by R.R. Yoseph b. Raphael and Betzaleel b. Yisrael Mosheh Hakkohen, the Rabbis of Wilna, הלבנִין, x. No. 5, p. 40), our R. Yeudah Zerachyah was a grandson (נכָר) of R. Chayyim Yoseph David Azulai, the author of the Shem Hagedolim, &c. He is there asserted to have owned, besides other valuable MS. works, the Yerushalmi of Seder Zera'im and Massekhet Sheqalim with the commentary of R. Shelomoh טרייליאו. (On this last-named Rabbi see our description of MS. Oo. 1. 24. 2.)

## No. 48.

Paper, in quarto, 8 in.  $\times$  6 in.; 64 leaves, mostly<sup>1</sup> 6-sheet quires, 24 lines; current character, German Ashkenazic handwriting of the xv—xvith century.

[**פְּרוֹשׁ עַל פְּרוֹשׁ הַרְאָבָעׁ עַל הַתּוֹרָה לְשֵׁלְמָה אָבִן יְעִישׁ הַבָּחָרָן**]

Supercommentary on Ibn 'Ezra on the PENTATEUCH, by R. Shelomoh Ibn Ya'ish the younger; incomplete.

Leaf 1<sup>a</sup>, *Genesis*; 22<sup>b</sup>, *Exodus*; 39<sup>b</sup>, *Leviticus*; 47<sup>b</sup>, *Numbers*; 56<sup>a</sup>, *Deuteronomy*; 62<sup>a</sup>—64<sup>b</sup>, blank.

Begins (leaf 1<sup>a</sup>):

בראשית... י"א כי הבית נושא בלי טעם... בראשית כי מלחת בראשית היא להרחבת הלשון כי לא יאמר ראשית ואחרית אלא בזמנ... .

Breaks off (leaf 61<sup>b</sup>; in Ibn 'Ezra on Deut. xxxiii. 6):

... ומספרם לעד נם נשייאים (נהרו) אוו

The way in which this MS. of a most valuable work (it is identical with part 1 of the preceding number) breaks off here, is a fair sample of the mode of the execution of the whole. It must have been transcribed from a copy full of mistakes and lacunæ. Thus the greater portion of the most interesting passage on Paradise (by Ibn 'Ezra; see No. 44 of this Catalogue) is missing, as are also the important passages on the omniscience of God (11<sup>b</sup>) and the creation of the world out of nothing (47<sup>a</sup>). The explanation of the Parashath תְּרוּעָה is promised to come after בְּרָכָה; but part follows this promise immediately, while the other part is not given at all. The Parashath in Leviticus is to be found between the first and second Parshiyoth of Numbers (48<sup>b</sup>). In Parashath נְשָׁאָת the passage on the Nazir is almost entirely missing; as are also, in various places of the MS., the most important names and most instructive passages. Yet this MS. is far from being utterly without value. In the first place this MS. is not defective where the other copy is, and secondly it represents a wholly independent text. We find, on leaf 57<sup>b</sup>, a quotation, not to be found in the other copy, which is there (leaf 65) defective, from an earlier *Sepher Yochasin* (a halakhic treatise on inheritance, &c.) than the one so well known. We learn also, that when the author in one place calls R. Meir b. David אָבִי, he does so out of mere veneration for his teacher<sup>2</sup>, and not

<sup>1</sup> The exception is the last quire, which has 8 sheets.

<sup>2</sup> 2 Kings ii. 12 and iii. 21.

because he was really his father, seeing that he gives the same title, according to this copy (38<sup>a</sup>), to his other teacher R. Levi Hakkohen (לוי הכהן). (מורא א"א ר' לוי הכהן).

The scribe's name was Ya'aqob (see 6<sup>b</sup>, 14<sup>b</sup>, &c., where this word is distinguished by points). This Ya'aqob is also the copyist of other parts of MS. Add. 400.

The leaves of MS. Add. 400 having been twice numbered (in the upper margin), once in Hebrew and once in Arabic; this work occupies leaves 362<sup>a</sup>—425<sup>b</sup> in the former and 781<sup>a</sup>—845<sup>b</sup> in the latter numbering.

For owners see the description of MSS. Add. 400. 1 and 2 below.

The material condition of the MS., except that it has been pierced quite through in two places, probably by the authorities of the Quarantine (in Italy?), is excellent.

[Library-mark, Add. 400. 12; bought in 1868 from H. Lipschütz].

#### No. 49.

Paper, in folio, 10 $\frac{1}{2}$  in.,  $\times$  8 $\frac{1}{2}$  in.; 92 leaves, 5-sheet quires, 29 lines; Rabbinic character, fine Sephardic handwriting of the XIVth century.

מגלא כתבים וזהו פרוש על פרוש הרاء'ע על התורה לר' שמואל בן סעדיה אבן מטומ.

Supercommentary on Ibn 'Ezra on the PENTATEUCH by R. Shemuel b. Se'adyah Ibn <sup>מיטומ</sup><sup>2</sup>; defective.

<sup>1</sup> i.e. אדרוני אבוי.

<sup>2</sup> From this copy (leaf 1<sup>b</sup>), MS. Add. 518 (leaf 1<sup>a</sup>, see next number of this Catalogue), and the copy preserved in the Court-Library of Vienna (see Golden-thal, *Die neuerworb. handschriftl. hebr. Werke...* Wien, 1851, 4to, p. 6), but particularly from the acrostic with which commences the author's name (see the description of MS. Add. 1015. 1, below), and which gives Shemuel ben Se'adyah Ibn מיטומ (...; see the Bodl. copy, Mich. 545, olim 138, leaf 131<sup>a</sup>), it will be seen that the transliteration *Motot*, as most give it, is, to say the least, as yet insufficiently certain. This was, no doubt, instinctively felt by the exact Wolf (*Bibl. Hebr.* III., p. 1113); who, however, wavers between *Mothoth* and *Mittoth* (!).

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Supercommentator's preface*; 2<sup>a</sup>, *Explanation of commentator's preface*; 5<sup>a</sup>, *Genesis*; 26<sup>a</sup>, *Exodus* (30 wanting); 50<sup>b</sup>, *Leviticus*; 64<sup>a</sup>, *Numbers*; 75<sup>a</sup>, *Deuteronomy*; 92<sup>b</sup>, blank.

Begins (leaf 1<sup>b</sup>):

מנלֶת סתרים וְהוּא בַּיאוֹר פִּירֹשׁ הַתּוֹרָה לְרִ' אַבְרָהָם ז' עֹרָא זֶלֶל בְּחִיּוֹת דָּרָךְ ר' אַבְרָהָם בֶּן עֹרָא עַל יִסּוּד הַדְּקָרוֹק וְתַעַמִּי הַמִּקְרָא ...

Ends (leaf 92<sup>a</sup>):

... וְלֹכֶן הַשְׁאֵל הַכְּתוּר מָלַת נֶס עַל כִּי הַיּוֹשֵׁת תְּנִים כָּל לְחָח מִן הַגּוֹפֶן בַּעֲבֹר כָּבוֹד מָשָׁה שְׁהִי וְעוּמָד עַל הַמֶּם חַם וְנַשְּׁלָמֶם שְׁבַח לְבָרוֹא עַלְלָמֶם בִּילָא עַל בְּרוֹךְ יְיָ לְעַלְמָם אָמֵן וְאָמֵן בְּנַלְעַד וְאָעַד אלָזֶן. (Ps. lxxxi. 53)

Although this supercommentary has been printed twice (Venezia, 1553, 4to; Amsterdam, 1721, Folio), something more concerning it, its author, his other works and the authorities he quotes in this work, will not be deemed out of place.

If Steinschneider (Bodl. Catal. p. 2457) states, and his statement is correct enough, that the Amsterdam edition (of the so-called) (מרגליות טוביה) contains only an abridgment of the Venice edition, it must be added, that the latter in its turn seems to be another (and earlier?) recension, and but a poor representative, of the work as it lies before us in the present MS.; a fact which may be ascertained by a cursory collation of most passages. This MS., as well as also MS. Add. 518, and finally also that belonging to the Court-Library of Vienna (see above, p. 136, Footnote 2), are a (later?), fuller and considerably better recension<sup>2</sup>; and of these three again this copy is, whatever its shortcomings may be as a manuscript, the more valuable one when viewed as a work.

<sup>1</sup> This is probably an abbreviation of אָוְבֵר לְבָדֵךְ צַדְקָתֶךְ, which is the latter part of Ps. lxxxi. 16, slightly transposed. It is possible that it is, at the same time, a contraction of the scribe's name, which would explain the transposition. That it cannot be a simple contraction of the scribe's name, however, is clear from Add. 1015. 1, at the end of which it also occurs, but with this difference, that it is there placed before the formula בְּלִיאָז.

<sup>2</sup> There are only a few passages which are more fully worded in the printed edition than here, e. g. the mathematico-astronomical *Excursus* in the *pericope בְּרִיאָת*, where we here miss the quotations from Ibn Ezra's *הַשְׁבָת* (see MS. Add. 475), and which is to be found in the Venice edition, leaf 35<sup>a</sup> (i. e. 33<sup>a</sup> as the pagination there is wrong), col. 2; and the *pericope וְקַדְלָה* which has no commentary and concerning which it says (leaf 49<sup>a</sup>) אין בפְּרָשָׁה הַזֶּה דָּבָר שְׁאָרֵיךְ בְּאַוְרָה (see MS. Add. 518, leaf 47<sup>a</sup> where the same words are to be read), whilst the Venice edition (34<sup>a</sup>) has one on the so-called *Other Recension*, i. e. the ordinary, or *Long Commentary* (see later). In most cases, however, the matter of the passages apparently fuller in the printed editions, is not missing, but is to be found in other places.

The author was an Arabic-speaking<sup>1</sup> Rabbi of the xvith century and lived at Guadalajara (Guadalaxara<sup>2</sup>), of which place he probably was a native. He was a man of great eminence in Talmud, Qabbalah, Philosophy, &c. In Philosophy (particularly in Astronomy and Astrology, both of which formed at that time part of it) he was a zealous follower of Ibn 'Ezra (see *passim*, but particularly leaf 15<sup>a</sup>, where he says: **דעתו**... **עומקה מאור בחכמת המולות ונשובה ולא אוכל לה...** **ודעתו רחבה מאור בחכמת (המולות) ותחלבות הכהורות...**). In Talmud and Qabbalah, on the other hand, he was a zealous follower of Nachmanides (see *passim*, but particularly in the pericope **וילך...** **הוא אשר ינידל כבוד התורה ולכון יבפיל אליהם שכר הרמב"ז**... **ל'...**; compare also leaf 73<sup>a</sup>). And although he defends Ibn 'Ezra against the charges, brought against him by Nachmanides and many others, that he thought and spoke lightly of the Rabbis, he does so, apparently, to guard himself, as his commentator, against similar reproaches (see preface, after the word **לצניעים**, leaf 1<sup>b</sup>, which portion is not to be found in the printed editions). But he has a small opinion indeed both of Ibn Ezra's orthodoxy and of his knowledge of Talmud and Qabbalah. He repeatedly charges him with having unlawfully dislocated well-connected verses (see, for instance, leaf 87<sup>b</sup>, where he says: **והנה הוא מבלב... וחס... לישולם שיהיה בן הנכוון** and with not having penetrated deeply enough into the cabballistic spirit of the rabbinical sayings (see leaves 27<sup>a</sup>, 35<sup>b</sup>, 36<sup>a</sup>, 48<sup>a</sup>, 56<sup>b</sup>).

Of his other works the author mentions here only the **מנגלה עמוות**, a direct cabballistic commentary on the whole Pentateuch (although now there are only fragments of it known) and the **meshobet נתיבות**, a cabballistic tripartite compendium, the middle part of which is a commentary on the **ספר יצירה** (see the description of MS. Add. 1015. 1 below). The **Megalleh 'Amuqoth** he mentions on almost every page and sometimes twice or even thrice, whilst the **Meshebəh Nethiboth** is only occasionally mentioned by him. R. Abraham b. David Hallevi's work (**العقيدة الرفيعة**) he seems not to have translated when he wrote the present work, as he mentions that work by its Arabic name (see later). Neither had he, at

<sup>1</sup> That our author was an Arabic-speaking Rabbi will be seen not merely from the *Ibn* prefixed to the surname, but also from the numerous technical terms in Arabic occurring in this, and another, work of his (MS. Add. 1015. 1). He was, moreover, the translator of R. Abraham b. David Hallevi's work (**אלעיזודה** (see later) into Hebrew (Steinschneider as above).

<sup>2</sup> See MS. Add. 1015. 1, in the last line but one of which it says: **... וכתביהם...** **בשנת שלשים ונהה לפט היצירה בואאלחונארה** That our author lived in 1370 was known to Zunz more than thirty years ago (see *Eine merkwürdige Medaille* in Jost's *Annalen*, II. p. 156, col. 2); but both he (in 1840) and Steinschneider (in 1862) were apparently ignorant of the place where this author wrote.

that time, written his other two (?) works, on בְּחִי (if he ever did so at all) and the תְּהִלּוֹת ה' (discovered by Steinschneider; see Bodl. Catal. as before); at least, he makes no mention of these.

Of the authorities, and works by others, which he quotes in this supercommentary, we need give references only to the productions of Ibn 'Ezra and such as belong to periods after him, stating only in a general way, that our author mentions repeatedly the works of Aristotle and their Arabic commentators (see also p. 141 below, Note 1); and that of Jewish authorities before Ibn 'Ezra he mentions the בְּהִיר (40<sup>b</sup>); but not the גּוֹהֵר, although he knew of it; see description of MS. Add. 1015. 1 below), Sa'adyah Gaon, R. Yonah, Ibn נְבָרִיל, R. Yoseph Ibn אַבְּיַתָּר, Rashi and others.

1. Of Ibn 'Ezra's works he quotes the following:

a. Commentaries on the Bible.

(1) The so-called Other Recension to Genesis, by which is meant the commentary, of which a fragment is to be found in Otzar Nechmad, II. p. 218. It extended unquestionably over the whole of that book (and not as Mortara thinks); see leaf 22<sup>b</sup>, where a reference to it as late as on יִשְׁלָמָה (Gen. xxxii. 20) is given<sup>1</sup>. He quotes this commentary sixteen times.

(2) The so-called Other Recension to Exodus, by which is meant the commentary ordinarily to be found in the Bible editions, since our author as well as other supercommentators (see MSS. Add. 510. 1 and Add. 433, &c.) commented on the Short commentary (see p. 90 of this Catalogue). He quotes this commentary thirty-six times.

(3) On Joshua, concerning which it says here (leaf 88<sup>b</sup>):

... וְאֵין פִּירּוֹשׁ לְסִפְרֵי יְהוָשָׁע נִמְצָא אַצְלָנוּ לְחַתְבּוֹנָן מִמְּנוּ ...

(4) On Isaiah, which he quotes three times (5<sup>b</sup>, 36<sup>a</sup> and 55<sup>a</sup>).

(5) On the Minor Prophets, which he also quotes three times (86<sup>a</sup>, Haggai, 19<sup>b</sup> and 85<sup>b</sup>, Zechariah).

(6) On the Psalms, which he quotes six times (6<sup>a</sup>, 6<sup>b</sup>, 13<sup>a</sup>, 15<sup>b</sup>, 18<sup>a</sup>, 19<sup>a</sup>).

(7) On the Proverbs, concerning which he says (48<sup>a</sup>): אֵין פִּירּוֹשׁ: ... אֵין אַצְלָנוּ, אַצְלָנוּ, see p. 90 of this Catalogue.

(8) On Job (2<sup>a</sup>).

(9) On Lamentations (63<sup>a</sup>).

(10) On Ecclesiastes, which he quotes five times (6<sup>a</sup>, 11<sup>b</sup>, 78<sup>a</sup>, 79<sup>b</sup>, 80<sup>a</sup>).

(11) On Daniel (6<sup>a</sup>).

<sup>1</sup> Whether the MS. in possession of Jellinek which is supposed to contain this Other Recension does really contain it needs further investigation; see our description of MS. Add. 510, 1, below.

b. Other treatises of grammatical, theological, mathematical and astronomical (astrological) import:

(1) **צחות** (5<sup>a</sup>, 18<sup>a</sup>, 26<sup>b</sup>). (2) **שפט יתר** (26<sup>b</sup>).  
 (3) **מאונים** (22<sup>a</sup>, 74<sup>a</sup>, 76<sup>b</sup>). (4) **ספר היסוד** (73<sup>b</sup>).  
 (5) **ספר האחד** (11<sup>b</sup>, 28<sup>a</sup>, 29<sup>b</sup>). (6) **ספר השם** (6<sup>a</sup>, 22<sup>b</sup>, 31<sup>b</sup>, 35<sup>a</sup>).  
 (7) **סוד מורה**, which he quotes twelve times (7<sup>b</sup>, 13<sup>b</sup>, 26<sup>a</sup>, 27<sup>a</sup>, 29<sup>a</sup>, 31<sup>a</sup>, 38<sup>b</sup>, 44<sup>a</sup>, 46<sup>b</sup>, 56<sup>b</sup>, 61<sup>b</sup>, 63<sup>b</sup>).  
 (8) **ערוגת חכמיה ופרדס החכמיה** (5<sup>b</sup>; which is, no doubt, not only identical with the book of the same name in MS. Dd. 10. 68, leaves 248<sup>b</sup>—250<sup>a</sup>, but also with the **ערוגת החכמיה ופרדס המזימה**, MS. Add. 400. 11. 2 and the **ערוגת הבושים ופרדס החכמיה** quoted in MS. Add. 518, leaf 6<sup>a</sup>; comp. Kerem Chemed, iv. pp. 1—5).

(9) **ספר יציריה** (5<sup>b</sup>, 7<sup>b</sup>, 8<sup>b</sup>, 18<sup>b</sup>, 29<sup>a</sup>).  
 (10) **סוד העbor** (72<sup>b</sup>). (11) <sup>1</sup>**ספר העצמים** (40<sup>b</sup>, 49<sup>b</sup>, 70<sup>a</sup>, 80<sup>a</sup>).  
 (12) **ראשית חכמיה** (7<sup>b</sup>; see MS. Add. 481).  
 (13) **ספר המולדות** (11<sup>a</sup>, 13<sup>a</sup>, 20<sup>a</sup>, 91<sup>a</sup>; see MS. Add. 481).  
 (14) **שימוש המולדות והמשתחים** (11<sup>b</sup>). (15)  **mishpatim המולדות** (40<sup>b</sup>).  
 (16) **שמות המשרתים** (43<sup>a</sup>). It is not impossible that the last-named three titles may mean only one and the same book; the last two very probably do so.

2. R. Abraham b. David (ראובן Hallevi, or the Elder (22<sup>b</sup>, where he also mentions his son, אלעקריה אלרפיעה, and 35<sup>b</sup>).

3. Maimonides (25<sup>b</sup>, whose **תורה מישנה** he quotes).

4. R. Yoseph Qimchi (89<sup>b</sup>; see MS. Add. 518, leaf 77<sup>b</sup>, where it reads David instead of Yoseph).

5. Nachmanides, whom he quotes fourteen times (15<sup>b</sup> twice, 22<sup>b</sup>, 33<sup>b</sup>, 42<sup>b</sup>, 44<sup>a</sup>, 55<sup>a</sup>, 61<sup>b</sup>, 66<sup>b</sup>, 69<sup>a</sup>, 73<sup>a</sup>, 82<sup>a</sup>, 86<sup>a</sup>, 87<sup>b</sup>).

6. **יסוד עולם** (i.e. R. Yitzchaq b. Yoseph Ibn Yisrael, 2<sup>a</sup>, 34<sup>a</sup>, 58<sup>b</sup>, 64<sup>b</sup>; see MS. Oo. 6. 68).

<sup>1</sup> This book was, according to R. Shemtob b. Yehudah Ibn Mayor (MS. Add. 433, leaf 127<sup>b</sup>), originally written in Arabic and afterwards translated (by whom?) into Hebrew. Compare No. 52 of this Catalogue, below.

7. R. Chayyim Ibn Yisrael (the brother of the foregoing; 11<sup>a</sup>, where he also quotes his מאמר גן עין, 11<sup>b</sup>, 14<sup>a</sup>; see the description of MS. Add. 433 below).

8. R. Yoseph Ibn קאָר (i.e. Don Yoseph b. Abraham; 9<sup>b</sup>. See this Catalogue, p. 109 and the Bodl. MS., Mich. 545, olim 138, leaf 136<sup>a</sup>, where our author quotes Ibn קאָר הַכּוֹלֶל).

9. R. Yehudah (MS. Add. 518, leaf 8<sup>b</sup>, has ב. Nissim b. מלכיה (8<sup>a</sup>).

10. מאמרם (15<sup>a</sup>, 35<sup>b</sup>, 36<sup>b</sup>, 38<sup>b</sup>, 40<sup>b</sup>, 61<sup>b</sup>).

11. מאמר האצטנניאים (15<sup>a</sup>, 21<sup>a</sup>, 44<sup>a</sup>, 47<sup>a</sup>, 80<sup>a</sup>, 80<sup>b</sup>).

12. חכמי המוזלות (9<sup>b</sup>, 23<sup>a</sup>, 29<sup>a</sup>, 84<sup>a</sup>).

13. חכמי המחקר (13<sup>a</sup>). 14. חכמי המבָע (32<sup>a</sup>).

15. 67 חכמי הפילוסופים (38<sup>b</sup>, 40<sup>b</sup>, and 82<sup>a</sup>).

16. חכמים מן הישמעאלים (9<sup>b</sup>).

Regarding the original scribe we may say, that, although we know him neither with precision, nor even with certainty, his name probably lies within the Chiffre אֶלְעָזָר (see p. 137 above, Note 1). His individual name may have been Eliyyah, El'azar or some other, commencing with אֶל whilst his surname was Ibn Tzur, or Tzaddiq, or some other, commencing with אֶל<sup>2</sup>. But he was, no doubt, an Arabic-speaking Sephardi, as the peculiar character of several of his letters warrants us to believe (the נ, פ, &c.). He, probably, also belonged to Guadalajara, or its neighbourhood, for as this copy can scarcely have been executed much later than 1375 or 1380, the MS. was probably copied where the work had been composed. The hand is of singular beauty and the work of surpassing correctness. His only fault is, that the spaces left for the diagrams on leaves 2<sup>b</sup> and 28<sup>a</sup> have been left blank<sup>3</sup>.

A later hand, of the xv—xvith century, and also that of a Sephardi, who, was in all probability, an owner, has made some entries on leaf 92<sup>b</sup>, the whole of which had been left blank by the original scribe. The matter relates to Ibn 'Ezra's commentary on the Pentateuch, and consists partly of short explanations and partly of what the scribe considered the correct

<sup>1</sup> Of these are specified: Ibn Sina (Avicenna), 7<sup>b</sup>, 9<sup>a</sup>, 11<sup>a</sup>, 14<sup>a</sup>; Abunazr, 7<sup>b</sup>, 9<sup>a</sup>, 15<sup>a</sup>, 44<sup>a</sup>; Abuchamid, 9<sup>b</sup>; Ibn Rosld (Averroes), 7<sup>b</sup>, 15<sup>a</sup>. On this last-mentioned page he speaks of his (Averroes') סְפִיר הַסְּתָנוֹלָות.

<sup>2</sup> Anybody who knows the importance of the smallest clue to an anonymous scribe's name will appreciate even the reduction of a doubt from within a vast, to one within a small, range of speculation.

<sup>3</sup> The same has, no doubt, also been the case with respect to the diagram, which ought to have stood on leaf 30, now missing.

readings of the text. The whole amounts to eight pieces, all of which refer to the first Excursus of Exodus. A considerable portion, however, is absolutely illegible, and some of the rest can be read only with great trouble.

Another Sephardic owner, of the XVI—XVIIth century, has written emendations on leaves 20<sup>b</sup> and 25<sup>a</sup>; the writing on the latter leaf is more of the current character.

Another Sephardic owner, of the same period, but somewhat later, has re-written the antichristian passage on leaf 24<sup>a</sup>, which had been erased by an anonymous censor. He has also written an emendation on the outer margin of leaf 66<sup>a</sup>.

A fourth owner, of the XVII—XVIIIth century, and also a Sephardi, has written, in Rabbinic character, the title of the book (מגלה כתבים). To this hand are also due: (1) the catchwords at the end of the lower margin, and (2) the numbering of the quires there, which numbering, however, is wrong.

A fifth owner, a Sephardi of the XVIIIth century, has written on leaf 1<sup>a</sup>, in square character, the title of the book, and, also on 50<sup>b</sup>, under the original scribe's writing of the same, the first three words of Leviticus.

To a sixth owner, a Sephardi, and also of the XVIIIth century, are due the words ס' מוטות ונקרא, on leaf 1<sup>a</sup>.

For the connexion of this MS. with the Colleges of R. Yomtob Ibn Bonash and R. Mosheh Shime'on Shelomoh, &c., see the description of MS. Add. 1015. 1, below.

The state of the MS. is unfortunately, very unsatisfactory. Most of the margins have suffered considerably from damp; which makes the MS., in very many places, quite illegible, and leaves 2—21 are worm-eaten. Yet, considering both the age and the correctness of the transcription, and, above all, its value for the textual criticism of Ibn 'Ezra's commentary<sup>1</sup>, few MSS. will be able to stand a comparison with it.

[Library-mark, Add. 1015. 2; bought in 1873 from Fischl Hirsch.]

<sup>1</sup> If R. Shelomoh Ibn Ya'ish had the advantage of using Ibn Ezra's autograph copy, our author had, in his turn, the advantage of collating a great number of old copies of it, which he critically sifted. Thus we find, on almost every page, one or other of the following phrases: משובש... משובש..., הדשיקות, מכתת הדשיקות, וכו' היא גרסתו הנכונה, וכו' נמצאו דבריו, ואמ' הוא משובש מכתת ספרים, מכתת העתקאות, וכו' הוא לשונו הארכתי, ורואה שהוא טעת, יש ספרים... של הארץ הוצאה, בשום העתקאות, וכו' הוא לשונו הארכתי, ורואה שהוא טעת, יש ספרים... של הארץ הוצאה. The phrase, however, most frequently used in connexion with this critical sifting is וכו' הוא לשונו.

## No. 50.

Paper, in quarto,  $8\frac{1}{2}$  in.  $\times$   $5\frac{5}{8}$  in.; 80 leaves, 8-sheet quires, 40—42 lines; Rabbinic character, Sephardic handwriting of the xvth century.

**מגלאת כתרים זוהוא פרוש על פרוש הראב עץ על התורה לר' שמואל בר סעדיה בן מטומט**

Supercommentary on Ibn 'Ezra on the PENTATEUCH, by R. Shemuel b. Se'adyah Ibn R. ; defective.

1<sup>a</sup>, Supercommentator's preface; 1<sup>b</sup>, Explanation of commentator's preface; 5<sup>a</sup>, *Genesis* (17 wanting); 27<sup>b</sup>, *Exodus*; 45<sup>b</sup>, *Leviticus*; 57<sup>b</sup>, *Numbers* (65—67 wanting); 68, *Deuteronomy* (78—80, the last leaf probably blank, wanting).

Begins (leaf 1<sup>a</sup>):

מגלאת... בפירוש התורה לר' אברהם בן עוזרא... בחיות הדר... חמקרא והחכמת רומי... דעת עליונים במשפט... ובמעישה בראשית... . . .

Breaks off (leaf 77<sup>b</sup>, on Deut. xxxii. 13; Venice ed. leaf 51<sup>b</sup>, col. 2):  
... כי מן התאר הזה ימצאו פעליה כמו שברתו יפתח ויסדר אדרמתו וטעם הפסוק והمفוטה מן האדמה ובא על משקלו

This MS., as a work, agrees, on the whole, with the work described in the preceding number; the few deviations are pointed out there. As a MS., however, although originally much inferior to MS. Add. 1015. 2, it has its own peculiarities and its own history, which deserve to be pointed out. The scribe's name was, probably, Zerachyah as 'ר' is to be found twice (leaves 43<sup>a</sup> and 76<sup>a</sup>) at the head of marginal notes by the original copyist. He has the peculiarity of continually giving by abbreviation (כיה'ל) the author's frequent phrase of (כך כה) הוא לשונו (see p. 142 of this Catalogue, Note). To this copyist belongs the drawing and filling out of the diagrams (with the exception of the filling out of that on leaf 29<sup>a</sup>, for which see later). The words כישא בערב, in elegant Sephardic square character, which are to be found on the inside of the binding, probably also belong to him. They, of course, refer to a much older work than Romanelli's.

The following marks of ownership are to be found in this MS.

(1) On the margins (passim) is to be noticed a Greek hand of the xvth century which has supplied numerous corrections, &c. The same owner has filled out the second diagram (on 29<sup>a</sup>) and also written on the inside of the binding a memorandum of a debt due to him and to his partner (or partners). From the coin (לגבנים) there mentioned it is clear that the writer lived in Turkey.

(2) An ungraceful Sephardic hand has scrawled on leaf 1<sup>a</sup> the words: זוה הספר של אברהם חיים. The writer of this belonged to the xvii—xviii century; and he also lived, no doubt, in Turkey, where the Chakkims are found.

The condition of the MS. is, apart from the missing leaves enumerated before, far from satisfactory. The paper, originally brittle, has suffered much from damp. The MS. has, apparently, been immersed (in part) in salt water, so that the upper portion, particularly that of leaves 1—3, is almost entirely illegible. Leaf 18 is badly torn and the whole MS. is somewhat stained, soiled and worm-eaten.

[Library-mark, Add. 518; bought in 1869 from H. Lipschütz.]

### No. 51.

Paper, in quarto, 8 $\frac{1}{16}$  in.  $\times$  5 $\frac{1}{8}$  in.; 96 leaves, 4-sheet quires, mixed (Rabbinic and current) character, German Ashkenazic handwriting of the xvth century.

צפנת פענה [זהו פרוש על הראב"ע על התורה לר' יוסף בן אליעזר בן יוסף [מסרוכוסטח]

Supercommentary on Ibn 'Ezra on the PENTATEUCH, by R. Yoseph b. Eli'ezer b. Yoseph of Saragossa.

Leaf 1<sup>a</sup>, *Supercommentator's preface*; 1<sup>b</sup>, *Explanation of commentator's preface*; 5<sup>a</sup>, *Genesis*; 45<sup>b</sup>, *Supercommentator's preface to Exodus*; 46<sup>a</sup>, *Exodus*; 75<sup>b</sup>, *Leviticus*; 85<sup>a</sup>, *Numbers*; 89<sup>b</sup>, *Deuteronomy*.

Begins (leaf 1<sup>a</sup>):

בראשית(ז) צפנת פענה(ז) כל דרוש מי מעדרן. מצמאת לבו רותח. בא נא ושתה יין הרקה. עורי לב(ז) אמר יוסף בר אליעזר בר יוסוף ע"מ יש"ו על משכבותם ינא שלום וונוח(ז) מגנות ירושלים אשר בספר אחריו בואי אל אדרמת הקדש....

Ends (leaf 96<sup>b</sup>):

...בעבור כבוד משה פ"י בעבור כי יש בראש שעשו כן בעבור שאהרן היה מטויל שלום בן איש לאשתו ובין אדם לחבירו "ברוך ה' לעולם אמן ואמן. תם ונשלם תחלה לאל עולם :

<sup>1</sup> This phrase is somewhat rare. It is a transposition of the well-known יש' עמה' with a slight addition. This latter phrase is a contraction of Is. lvii.

2. See Index of Abbreviations at the end of this Catalogue.

An extract from this work is extant under the name of אֶחָל יוֹסֵף in the so-called מַרְגָּלּוֹת טוֹבָה (see p. 123 of this Catalogue, Note 1), which latter contains, besides the text of Ibn 'Ezra's commentary on the Pentateuch, extracts from three supercommentaries upon it, i.e. the מַקּוֹר חַיִם by R. Shemuel b. Ibn Zarza (Mantova, 1559, Folio), the numbers מַגְלָת סָתָרִים סָנָה (צָפְנָת פָּעָח) (the present work). As regards the value of this printed extract we may remark that it is not, and indeed cannot be, very great. For, apart from the fact of it being a mere extract, the peculiar reasons for it being so, which are partly given by the editor himself and partly by Jellinek and ourselves (see later), make it, when compared with a well-preserved and bona-fide copy of this work, almost wholly worthless. R. Yequthiel Lazi, the editor of the "Margalioth Tobah", assures us (see Editor's Note preceding the preface of the "Ohel Yoseph", that within that preface, as also that on leaf 153<sup>b</sup> and elsewhere), that the MS. before him was defective, illegible and worm-eaten, or he would have given us much more of this excellent work. On examination, however, we find that all the critical passages (such, for instance, as bear on the date of the composition of the Pentateuch, &c.) are missing. Now we are far from impugning the editor's veracity, and sharing Jellinek's views, that the omissions are due to fear on the part of the editor, and other but similar reasons (בּוּכְבִּי יְצָחָק, 27. Heft, p. 34); we think, on the contrary, that there can be little doubt, that it was an owner before R. Yequthiel Lazi, who had not distinctly called the "Tzaphenath Pa'neach" an excellent work, who removed all these critical passages. Anyhow, we must confess that, be this as it may, the printed extract does not represent this work in its most important points.

Our author was a Spaniard by birth, who travelled, however, to various other countries, as Palestine (leaf 1<sup>a</sup>), Syria (ibid.), Greece (p. 128 of this Catalogue). He composed this supercommentary for R. David b. Yehoshua' Hannagid (leaf 1<sup>a</sup>, &c.), a descendant of the celebrated Maimonides, whose own and whose descendants' full genealogy<sup>1</sup> for thirteen generations we on this occasion get (leaf 1<sup>a</sup> and 1<sup>b</sup>). From this genealogy on the one hand, from a passage, in which the author attacks Nachmanides<sup>2</sup>, on the other

<sup>1</sup> This genealogy runs thus: ... הנגיד הגדול ר' דוד יודם הוווי, בן ר' יהושע הנגיד, בן ר' אברהם הנגיד, בן ר' דוד הנגיד, בן ר' אברהם הנגיד, בן ר' משה ראש הנגידים מורה צדק, בן ר' מיעון הדין, בן ר' יוסף החכם, בן ר' יצחק הדין, בן ר' יוסף הדין, בן ר' עבדיהו הדין, בן הרוב ר' שלמה, בן החכם ר' עבדיהו ... פרוש המשניות to his Maimonides' subscription to his

<sup>2</sup> Leaf 69<sup>b</sup> (comp. Ibn 'Ezra's short Commentary on Ex. xxviii. 30), the following passage is to be found:

... וּרְמַבְּן חַפֵּשׁ עַלְיוֹ בָּוּהַ וְכַכָּה ר' יוֹסֵף שְׁלוֹדִיל וְשְׁנֵיהֶם לֹא הַבִּיטוּ (הַבִּיטוּ?) דָּבְרֵי וְאֵיךְ יִשְׁכְּבּוּ עַלְיוֹ תְּשׁוּבָת וְאַעֲבָרְמַבְּן' גְּדוֹלָ מְנוּיָ בְּמָה מְעָלוֹת וְאַמְּשָׁבְּרוּ דָם דָּבְרֵי קְבָּלה הַהָּא בָּעֵצֶם הַרְסָ קְבָּלָתוֹ כַּאֲשֶׁר אָמַר בְּפָרָשָׁת בְּרָאָשָׁת בְּפָסָק בְּיֹם הַשְׁׁבִּי שְׁנָת בְּרָאָה קְיַיָּה יָבָא מְשִׁיחָה וְהַנְּשִׁיחָה לֹא בָּא וְאֵיהָ קְבָּלָתוֹ ... comp. also Geiger's *Jüd. Zeitschr.* 1. p. 222. (That, however, Nachmanides was not the author of this statement will be clearly shown in *Excursus II.*)

hand, and finally from the fact, that our R. Yoseph is the copyist of the Bodleian MS. containing the supercommentary of R. Shelomoh Ibn Ya'ish the younger on Ibn 'Ezra on the Pentateuch (see pp. 128, 130 of this Catalogue): we find that the work before us must have been composed during the latter half of the xvth century.

The literary means at our author's disposal for so important a work were, comparatively speaking, not very great. That he knew Arabic (a language, which was at that time absolutely necessary in order to be able to read the Greek-Arabic philosophers), we know from leaves 1<sup>b</sup>, 28<sup>a</sup> and 57<sup>a</sup>, &c. But who could have believed that the Midrash Rabbah was only known to him at second hand (10<sup>b</sup>)? That he was acquainted with synagogal poetry which is to be found only in the Ashkenazic ritual or its offshoots (46<sup>b</sup> and 59<sup>b</sup>), was an advantage for which he probably<sup>1</sup> was indebted to the fact of having visited Greece, where Ashkenazim had early settled (see the description of MS. Add. 542 below).

As alluded to before (p. 123 of this Catalogue), our author was one of the first to draw the attention of the learned world to the fact that others besides Ibn 'Ezra had something to do with the works that go by the name of the latter. This view is not only to be found in the second preface (to Exodus; leaf 45<sup>a</sup>), but also on leaf 41<sup>a</sup>, where he says: פ' חאוד שָׁנָא קְדוּשָׁם מְדֻבָּר תְּלִימִידָו (leaf 64<sup>b</sup>, where he says that כ' תְּצַא is a mistake for קְדוּשָׁם, and that this mistake is owing to one of his disciples; and leaf 46<sup>a</sup>, where he distinctly names as one of these disciples, R. Yoseph or המורייל, מְמֹרְיִיל (commonly מְמֹרְזִיל). Whilst he states this his conviction, no doubt, in the first place, in the interest of truth, he uses it next as one of the means gallantly to defend his author, whom he veritably idolises (leaf 1<sup>a</sup>), against aspersions (leaves 57<sup>a</sup> and 71<sup>a</sup>, &c.). Otherwise we learn from this commentary only three more interesting facts in connexion with the works of Ibn 'Ezra, i.e. (1) that the so-called First Recension<sup>2</sup> on Genesis was in our author's hands; (2) that the commentary on Proverbs was not in his hands (indeed, no commentator but Ibn Kaspi seems ever to have seen it; see pp. 90, 91 of this Catalogue); and (3) that Ibn 'Ezra wrote two commentaries on Job.

<sup>1</sup> If this was our author's only visit to Greece, it would lead us to the conclusion that this commentary was composed after 1375.

<sup>2</sup> If the MS. believed by Jellinek to contain the First Recension on Genesis (סוכבי יצח; 27, p. 34, Note; comp. this Catalogue, p. 139, Note) really does so, it can only be an incomplete copy; since the present MS. also cites the important passage (leaf 23<sup>b</sup>) which Jellinek says is not to be found there. But it must not be forgotten, that there may be, or have been, several earlier Recensions on Genesis in existence, one that of which Mortara's is a fragment, and another, which forms, or formed, part of the grammatical commentary on the whole Pentateuch (*Otzar Nechmad*, ii. pp. 222, 223, Note). Indeed, wherever he went on his travels, Ibn 'Ezra seems to have composed commentaries and other works at the request of his admirers (comp. Luzzatto, *Kerem Chemed*, iv. p. 132).

Of other authors he quotes:

(1) The 'Arukh (40 <sup>b</sup> ).	(2) Qimchi (24 <sup>b</sup> ).
(3) Nachmanides (69 <sup>b</sup> ).	(4) R. Yoseph לִיל (42 <sup>b</sup> and 69 <sup>b</sup> ).
(5) R.(!) Abraham אלֹרָקָל (83 <sup>b</sup> ).	

There are a few more points of interest in connexion with this copy as a work to be mentioned:

- (1) The author has the peculiarity of quoting any. passage from a prophet, if that constitute a prophetic portion of a week, by the name of the pericope to which it belongs.
- (2) The pericopes קָרְחָה, מְצֻוּעָה, שְׁמַיִן are without a commentary here, just as they are in the printed edition.
- (3) Leaves 26<sup>a</sup> and 39<sup>b</sup> have two Antichristiana of some interest.
- (4) The diagrams were, no doubt, originally conceived by the author.

As regards this copy as a MS. we remark, that it is, on the whole, exceedingly well copied, and that the lacunæ to be found on leaves 4<sup>b</sup> and 31<sup>b</sup>, are in reality much smaller than one would at first sight think. The diagrams on leaves 2<sup>a</sup>, 2<sup>b</sup>, 7<sup>a</sup>, 5<sup>a</sup>, 18<sup>a</sup>, 36<sup>b</sup>, 85<sup>a</sup>, are, if not artistically, yet intelligently, executed.

Two Italian censors have entered their names on leaf 1<sup>a</sup>:

Fr. Hipp. 1602, and Fra Gir. da durallano(?) 1640.

Of owners we have on leaf 1<sup>a</sup> the following signatures:

(see פִּירּוֹשׁ וּבִיאָר עַל כְּמַהְרָה"א וּעֲרוֹא לְפִירּוֹשׁוֹ עַל הַתּוֹרָה אַי"שׁ נֶגֶד חָאוּעַ p. 134 of this Catalogue), the last three abbreviations of which occur again on leaf 96<sup>b</sup>, and יְאֹודָה וּרְחִיחָה אַוּלָא ס"ט.

On the fly-leaf is the following entry by the former owner:

ב"ה ארבעה פירושים על פירוש החכם ר' אברהם ו' עורה על התורה ואלו הם : ס' צפנת פענה מר' יוסוף בר אליעזר הספרדי, ושני פירושים של חכמים אחרים על ו' עורה חנ"ל שהעלימו שמותם בספר וביור ד' לך עורה על התורה הוא מהחכם שלם הרב ר' שמואל ביבא זצ"ל. אש נ"ר אנכי הארץ, חָאוּעַ.

On the same fly-leaf we read by the latter owner something similar :

ארבעה פירושים על הפירוש שפיריש הראב"ע על התורה זיע"א (זכותו יין עליינו אמרן) ספר צפנת פענה והוא פירוש מודפס מרבי יוסוף בר רבי אליעזר הספרדי ושני פירושים מחכמים אחרים שהעלימו שמותם הקדושים וביור רביעי להרב ר宾' שמואל בן ביבא. יאודה ורְחִיחָה אַוּלָא.

It will thus be seen :

- (1) That while both these owners knew the title of the first of these four commentaries, the latter owner (Y. Z. Azulai), who lived after the

publication of the so-called Margalioth Tobah recognised the identity of the "Ohel Yoseph" and the Tzaphenath Pa'neach, as he speaks of the latter as existing in print (פירוש מודפס).

(2) That neither of these learned owners knew that the second and third of these four commentaries were those of Ibn Ya'ish and Ibn Kaspi respectively.

(3) That even as late as Azulai's time the fourth commentary (by R. Shemuel Ibn ביבא) still formed part of this volume. To our great regret such is no more the case, this fourth commentary having been cut out (and cabballistic matter having been substituted; see MS. Add. 510. 3), before the volume came into this Library. This regret is the greater as very little is otherwise known of this R. Shemuel's commentary (comp. *השָׁר*, v. 4, p. 39.)

The MS. is in a most excellent condition.

[Library-mark, Add. 510. 1 ; bought in 1869 from H. Lipschütz.]

## No. 52.

Paper, in quarto, 8½ in. × 6 in.; 240 leaves, 4-sheet quires, 26—27 lines; mixed (Rabbinic and current) character, fine Sephardic handwriting of the xvith century.

**המאור הנדרול וויהא פרוש על פרוש הראב"ע על התורה לר' שם טוב בן יהודה ابن מאיר ליד בירבישקה**

Supercommentary on Ibn 'Ezra on the PENTATEUCH, by R. Shemtob b. Yehudah Ibn Mayor, of Briviesca.

Leaf 1<sup>a</sup>, Introduction of the supercommentator; 3<sup>a</sup>, *Genesis*; 65<sup>b</sup>, *Exodus*; 145<sup>b</sup>, *Leviticus*; 183<sup>b</sup>, *Numbers*; 208<sup>b</sup>, *Deuteronomy*; 240<sup>a</sup>, subscription of the copyist; 240<sup>b</sup>, blank.

Introduction begins (leaf 1<sup>a</sup>):

בָּהָא עַמְּיָה עַשְׂיוֹן

בשם האל הנכבד והננו (ר'א). אח'ל ביאור לפירוש התורה, להחכם השלם השכלי ר' אברהם ז' עורה. אני מעון הנשומות. ויסוד העולמות. (הטוב) הנצחי ...

Supercommentary begins (leaf 3<sup>a</sup>):

בראשית. ואלו היה טעמו בן היה הבית קמיין בק"ג, כ"ה (בונת המחבר) שאלנו היה הבית נוסף לא יתכן לא בנכוד השוא כאשר בא ...

Ends (leaf 240<sup>a</sup>):

... והעד כי סמך משה, כ"ה, כי אמרו כי סמך משה עדות והוראה להיות מלא רוח חכמה. פנים אל פנים פורשתיו. כ"ה בתפלת משה רבינו עליו השלום, תשלב"ע בנהלך וاع"י

אמר המעתיק אל ישם עלי חמתת קורא בספר זה אם ימצא בו איזה שנייה או טעות במקום ייחיר רבים ובמקומות עתיד עבר בהיות כי כן מצאתי בהעתק ונם כי ברוב המקרים היה מוטישש כי העתק היה יישן ולא בינתה לא נשענתה להגיה במקומות ההם אבל ברוב המקומות כתבתי בחוץ מה שנ"ל או ציונית חוט בדיו כדי לישאל עליו" ותשלט המלאכה מלוכה ערוכה בכל ושמורה בפי ביאור התורה להראב"ע ולהיום יי' נ' ד' לחדרש חנון שנת ישוב<sup>2</sup> יי' לשוש עליך, סדר הרימות ידי אל יי' אל עליון קנה שמים וארץ<sup>3</sup> פה סאלוניקי (Salonika) יי' יוחנן בכמא"ר אברהם ז' עוזו ולה"ה.

Although very young<sup>4</sup>, our author was qualified, as few were either before or after him, for the difficult task of writing a supercommentary on a work so enigmatically worded as is Ibn 'Ezra's commentary on the Pentateuch. He possessed great natural talent, which both his eminent teacher<sup>5</sup> and he himself marvellously developed. Nor was he less favoured by local and historical accidents, in the production of this work. He was a Sephardi by birth and education, and therefore naturally familiar with Ibn 'Ezra's Sephardic attainments and style of writing. Even as Ibn 'Ezra he knew not merely the (agadic part of the) Talmud (see *passim*) and the Bible according to the whole extent of the Hebrew and Aramaic idioms, as extant in Text and Targum (see *passim*), but also Arabic and the philosophical works written in that language (see *passim*), and, in addition, he knew Latin also (leaf 55<sup>a</sup>). He was born at Briviesca, a place in which not merely Jewish piety, but Jewish learning also was at home<sup>6</sup>. He came into the world in 1360<sup>6</sup>, when the Jews of the Peninsula, although suffering

<sup>1</sup> This explanation is taken from Ibn Kaspi's *Larger Supercommentary*.

<sup>2</sup> According to Jahn's Tables, Tuesday 4 Marcheshvan 5318 corresponds to 28 September 1557 of the common era.

<sup>3</sup> When the author proceeded to the composition of this supercommentary he was only 24 years old; see leaf 2<sup>b</sup>, where it says: ... זואך כי איש כמוני בן ארבע עשרה ... Compare also Steinschneider in Geiger's *Jüd. Zeitschr.* vi. p. 122.

<sup>4</sup> R. Barukh; see later on. Comp. also our communication respecting this MS., in *Jüd. Zeitschr.* viii. p. 238.

<sup>5</sup> See leaf 1<sup>b</sup>, where it says: ... עיר הקירוש הוטשי התורה מה נרא והמקום ההורא ... מקומות בירבישקה ... According to this the supercommentary on Exodus was nearly finished in 1384; but, as our author was not much more than 24 years old when he wrote this (see Note 3 above), it follows that he was born about 1360.

terribly, suffered not so much as Jews as they did as Spaniards, and when, consequently they had not, despite the author's complaints, really degenerated, in a scientific point of view. Nor was the fate which befel his parents (וּבְלָאָמָן) and his relatives (וַיַּמְתַּחַ שֵׁם אָבִי וְאָמָן) or the Jews in general?) and many others of his native city (נָהָרָה עִירִי<sup>1</sup>), although very sad for him in every other respect, without advantage to him in reference to the production of this work, inasmuch as this catastrophe compelled him to produce something, were it only for bread. Even his youth proved with respect to this work an advantage. For while, on the one hand, it gave the author the energy necessary for his task, it on the other hand forced itself continually upon his mind and made him seek for information from others<sup>1</sup>, older and riper, though perhaps not always more naturally talented, scholars than he was.

The importance of the work before us (of which one more copy<sup>2</sup> only is supposed to exist) lies in two circumstances:

(1) that it is a preeminently grammatical supercommentary, and as such it is unique. As is well known, Ibn 'Ezra's forte lay in the grammatical knowledge of Hebrew, of which he was not only one of the ablest teachers, but most distinguished founders. That he naturally brought this great knowledge to bear in a preeminent way on his Pentateuch-commentary has been alluded to before (p. 121 of this Catalogue, Note 2). Now Ibn Mayor, having justly the conviction that the point of gravitation in Ibn 'Ezra's writings was grammar, composed this supercommentary chiefly<sup>3</sup> with the view of explaining the grammatical remarks as extant in his author's Pentateuch-commentary.

(2) that it is an inexhaustible source of biography and bibliography. Not much more original, on the whole, than the *Meqor Chayyim*, and other, but similar, works, this supercommentary has a great advantage

...חָקָק וְאַמֵּץ כָּתוּב כִּי הַסְּבָרוֹת, תַּקְבִּץ אָרוֹם, מִכְלָא Leaf 2<sup>a</sup>, we read thus: ...  
 ...וְחַדְשָׁתִי מִלְבָד בְּדִרְבֵּי הַרְשָׁם, עֲשֵׂר הַם מִפְּרוֹתָה...  
 he claims originality, a few things excepted (see 2<sup>b</sup>,  
 (לְבַד דָּבָרִים מִעֲטִים שַׁחַחֲמִי קָרְדּוּמִי מִגְּוַיְמִי חַדְשָׁם...)

<sup>2</sup> This is in the Bodleian (Uri 128), and was written by the same copyist as ours, only two years later (Neubauer 228). Uri inadvertently describes it as by Shemtob Gafruth; probably because of an entry to that effect by a former owner. (See Steinschneider, *Conspicetus*, p. 5, and Neubauer as before.)

<sup>3</sup> See leaf 2<sup>a</sup>, where our author says, that he called this supercommentary *Hammaor Haggadol* (the greater light) in allusion to his family name (*Mayor* signifying in Spanish *greater*, while *Maor* signified in Hebrew *light*). They, he continues, who would study this work, would find in it *light* thrown on *every* hidden meaning (of Ibn 'Ezra), be it a mystical, grammatical, or exegetical one; but he (the author) would, although only briefly treating on the first and third points, dilate considerably on the second (grammar). Comp. also Stein-schneider, in Geiger's *Jiid. Zeitschr.* vi. pp. 122, 123.

over these. For it contains not merely the best explanations known, on this head, down to 1384, but also the names of the eminent men from whose oral instructions they had been partly obtained; names some of which are otherwise utterly unknown. Nay, even on the works and authors which are to be met with here not for the first time, considerable and additional light is thrown by the way in which they are quoted here, as will be best seen from the following list.

1. Works and authors before Ibn 'Ezra<sup>1</sup>.

a. Jewish works and authors.

(1) **ספר הללו** (sic) **אשר בטלטולו** (109<sup>a</sup>). See this Catalogue, p. 32, Note 4. This celebrated Bible was, apparently, seen by the author himself.

(2) **ספר דמשק ננאה** (38<sup>b</sup>). This standard copy is only quoted from Ibn

(3) **חכמי האמת** (124<sup>a</sup>) and (153<sup>a</sup>); the Rabbis of the Talmud and not the Cabbalists, as these latter are called by the author, on leaf 83<sup>a</sup>, **הסכלים בעלי הקמיעות וההשבעות** ... .

(4) Midrash (26<sup>a</sup>). See this Catalogue, p. 54.

(5) R. Se'adyah Gaon (32<sup>b</sup>, 72<sup>b</sup>, 182<sup>b</sup>).

(6) **בן קריש** (69<sup>a</sup>). See *R. Jehuda ben Koreisch...Epistola de studiis Targum utilitate*, ed. J. J. L. Bargès et D. B. Goldberg, Lutetiae Parisiorum, 1857, 8vo.

(7) **אביתור Ibn שנטאמ**, i.e. R. Yoseph b. Yitzchaq (b. סמואל הפייט) (68<sup>b</sup>).

(8) R. Adonim, i.e. b. **دونש** (10<sup>a</sup>). See Jost's *Annalen*, II. pp. 320, 384.

(9) **חיוֹג**, who is quoted times too numerous for specification; see, however, next paragraph.

(10) R. Yonah Ibn **גנאה**. This grammarian and lexicographer also is quoted times too numerous for specification. He is identical with R. מארינום, or **מרונם** (i.e. Marwân ?), under which name he is very often quoted in this MS. (see our review of the *Kitab al-uzl...* in the *Jewish Chronicle* of June 6, 1873, p. 161). Occasionally he is quoted here in connexion with the foregoing **חיוֹג**, for instance, 160<sup>a</sup>, where both are spoken of as **ראשי הדרוך החכם הנדול ר' יונה והחכם הקודם ממנו ר' יהודה חיוֹג** . . . .

<sup>1</sup> Some of these authorities are mentioned by Ibn 'Ezra himself; but as given here, they are quotations independent of him.

(11) R. *Yehudah*<sup>1</sup> b. *ננאח* (57<sup>b</sup>, 218<sup>a</sup>).

(12) R. Chananeel (195<sup>b</sup>). (13) R. Yitzchaq Ibn *גיאת* (64<sup>a</sup>).

(14) R. Mosheh Hakkohen Ibn *ニקאמילה*, who is quoted times too numerous for specification.

(15) R. Shemuel Hannagid (9<sup>a</sup>, 234<sup>b</sup>).

(16) Rashi (passim). (17) R. Yehudah b. *בלעם* (57<sup>b</sup>).

המודרקים (55<sup>a</sup>) המודרקים הראשונים (20<sup>a</sup>) and (18) *המודרקים הקדומים* (passim), *מדקדקי המערב* (190<sup>b</sup>).

## b. Non-Jewish works and authors.

(1) Plato *אפלטון* 167<sup>b</sup>.

(2) Aristotle *אריסטו* 111<sup>b</sup>, 135<sup>b</sup>, 155<sup>b</sup>), (111<sup>a</sup>, twice, 125<sup>a</sup>), (112<sup>b</sup>), *ראש הפילוסופים* (passim).

(3) Galen *גאליאנוס* (156<sup>b</sup>). (4) Hieronymus (55<sup>a</sup>).

(5) חכמי יון (124<sup>a</sup>) חכמי הפילוסופים (95<sup>b</sup>, 124<sup>a</sup>, 142<sup>a</sup>, 145<sup>a</sup>), (124<sup>b</sup>) חכמי המחבר (112<sup>b</sup>), 231<sup>b</sup>.

(6) Al-Farghani *אל-פארגנאי* ... 85<sup>b</sup>.

אל-פארabi, 202<sup>a</sup> אבןוצר, 34<sup>a</sup> אבןוצר בשם נמצא (182<sup>b</sup>).

(7) Al-Farabi, 202<sup>a</sup> אבןוצר, 34<sup>a</sup> אבןוצר בשם נמצא (124<sup>a</sup>).

(8) חכמי הכוכבים, (85<sup>b</sup>) חכמי התבונה, (84<sup>a</sup>) *בעלי התבונה* (202<sup>a</sup>).

(9) חכמי המדות and חכמי הספרות (124<sup>a</sup>).

אומני הרפואה, (124<sup>a</sup>, 197<sup>b</sup>) חכמי הרפואה, (158<sup>b</sup>, 219<sup>b</sup>, 229<sup>b</sup>) הרופאים (10) *והפילוסופים*.

## 2. Works by Ibn 'Ezra.

## a. Commentaries on the Bible.

(1) *פרישה* הראשונה on Genesis (6<sup>b</sup>, 28<sup>b</sup>, 42<sup>b</sup>, 49<sup>b</sup>).

(2) *פרישה* on the same Book (5<sup>b</sup>, 9<sup>a</sup>, 10<sup>a</sup>, 28<sup>b</sup>, 30<sup>b</sup>, 32<sup>b</sup> twice), also *נסחא האחרת* (7<sup>b</sup>), and finally *שנתו האחרת* (32<sup>b</sup>, 45<sup>a</sup>). See this Catalogue, pp. 106, 139.

(3) *שת' שנות* on Exodus (92<sup>b</sup>).

(4) *נסחתו הראשונה* on the same Book (93<sup>a</sup>), also *פרישה* הראשונה (73<sup>b</sup>, 98<sup>b</sup>).

(5) *שנתו האחרת* on the same Book (131<sup>a</sup>, 135<sup>a</sup>), also *נסחא האחרת* (199<sup>b</sup>, 128<sup>a</sup>, 132<sup>b</sup>). See this Catalogue, pp. 90, 139.

(6) *פרישה האחרת* on LEVITICUS (164<sup>a</sup>).

<sup>1</sup> This R. *Yehudah* is, perhaps, a mistake for the foregoing R. *Yonah*; or is the b. *ננאח* a mistake for b. *בלעם*? See (17) later on.

(7) On the FORMER PROPHETS<sup>1</sup> (28<sup>a</sup>).  
 (8) On Isaiah, which is quoted twenty-four times (15<sup>b</sup>, 16<sup>a</sup>, 28<sup>a</sup>, 29<sup>a</sup>, 32<sup>a</sup>, 32<sup>b</sup>, 40<sup>a</sup>, 41<sup>b</sup>, 42<sup>a</sup>, 49<sup>b</sup>, 51<sup>a</sup>, 59<sup>b</sup>, 73<sup>b</sup>, 89<sup>b</sup>, 107<sup>a</sup>, 110<sup>a</sup>, 132<sup>a</sup>, 148<sup>a</sup>, 161<sup>a</sup>, 183<sup>b</sup>, 202<sup>a</sup>, 209<sup>a</sup> twice, 217<sup>b</sup>).

(9) On Joel (97<sup>a</sup>). (10) On Haggai (227<sup>a</sup>).  
 (11) On Psalms (78<sup>a</sup>). (12) On Job (201<sup>a</sup>).  
 (13) On Canticles (45<sup>b</sup>). (14) On Ruth (228<sup>a</sup>).  
 (15) On Lamentations (160<sup>a</sup>, 229<sup>b</sup>).  
 (16) On Ecclesiastes (18<sup>b</sup>, 206<sup>a</sup>, 212<sup>b</sup>). (17) On Esther (222<sup>a</sup>).

b. Other treatises of grammatical, theological, cabbalistical (?), mathematical and astronomical (astrological) import.

(1) (33<sup>b</sup>). (2) שפת יתר (33<sup>b</sup>, 69<sup>a</sup>, 198<sup>b</sup>).  
 (3) (41<sup>a</sup>, 58<sup>b</sup>, 188<sup>b</sup>).  
 (4) יסוד הדרוק (12<sup>b</sup>), otherwise יסוד היסוד; see this Catalogue, p. 121, Note 3.  
 (5) A work not named by its title, but said to commence המשכליים יבינו מעלה לשון הקרש ... (232<sup>b</sup>).  
 (6) (5<sup>b</sup>, 106).  
 (7) (63<sup>a</sup>, 176<sup>a</sup> twice, 176<sup>b</sup> twice, 215<sup>b</sup>).  
 (8) טעמי המצוות (226<sup>a</sup>), perhaps identical with the foregoing work (comp. ed. Creizenach, Hebrew part, p. 23).  
 (9) Commentary on (part of) the Sepher Yetzirah (34<sup>b</sup>).  
 (10) On Demonology (180<sup>b</sup>, 223<sup>b</sup>). (11) ספר חמשפר (180<sup>b</sup>, 232<sup>a</sup>).  
 (12) (127<sup>b</sup>); see this Catalogue, p. 140, Note.  
 (13) (8<sup>a</sup>); see p. 140 of this Catalogue, where this book is called סוד העברות.  
 (14) משפטיו העולם (176<sup>b</sup>).

... ובספר מלבי יש מספרים כאלה ויבין אורם מי שראה פירשו לנכיא' רשותין<sup>1</sup>. Comp. this Catalogue, p. 139.

<sup>2</sup> This book is said here to have been originally written by Ibn 'Ezra in Arabic and afterwards to have been translated into Hebrew, as will be seen from the following: והני מגלה לך דעתך ז"ל מאשך כתוב בספר העצמים בענין הנבואה: זה חכון דברי כי הוא לשון ערבי ואני מצאתיו מועתק בלשון הקרש ... Our author here professes to give the substance only, and he does not give the name of the translator. The wording does not agree literally with the version by so largely quoted by Ibn Zarza; and yet it is difficult to believe that this version was unknown to our author. There seems no way out of the difficulty until we get some further light from other sources. There is a copy of אלפנדי at Oxford (Mich. 338, olim 316, Neubauer 1234).

## 3. Works and authors contemporary with Ibn 'Ezra.

## a. Jewish works and authors.

(1) **הוֹסְפָת** (55<sup>b</sup>, 56<sup>a</sup>, 215<sup>b</sup>). These Additamenta are, apparently, Sephardic, as none of them are to be found in the editions of the Babylonian Talmud.

(2) Maimonides (הַרְמָבָ"ם 16<sup>b</sup>, 128<sup>b</sup> passim, and once also 144<sup>b</sup> **מִשְׁחָה עַ"ה**).

(3) R. Abraham b. David of Posquières (206<sup>a</sup>).

(4) R. Shemuel Ibn Tibbon, whose **מִלּוּת נְבוּכִים** in the **פִּירּוֹשׁ מִתְמָלּוֹת זָהָר** (Sabionetta, 1553, Folio).

(5) R. Yoseph Qimchi, whose **פִּירּוֹשׁ לִמְרָאוֹת יְחִזְקָלֵל** is quoted (128<sup>b</sup>).

## b. Non-Jewish works and authors.

(1) Ibn Roshd (רְשָׁד בֶּן רְשָׁד 124<sup>a</sup>, 142<sup>a</sup>, 155<sup>a</sup>, 17<sup>a</sup> **סְפִירָה בְּעֵלִי חַיִת**, 34<sup>a</sup>, אָבִן רְשָׁד בְּקָצְרוֹן בְּחַנְגִּין, 16<sup>a</sup>, **סְפִירָה הַנֶּפֶשׁ** 215<sup>a</sup>, **שִׁנְחָה וְהַקִּיצָה**).

(2) An Arabic Philosopher, who is the author of the **אַלְפָנָז** (128<sup>b</sup>).

## 4. Works and authors after Ibn 'Ezra.

## a. Works and authors named distinctly.

(1) R. Yoseph Ibn **עַבְנִין** (128<sup>b</sup>).

(2) R. David Qimchi (18<sup>b</sup>, 57<sup>b</sup>, 90<sup>b</sup>, 106<sup>b</sup>, 235<sup>a</sup>).

(3) Nachmanides (הַרְמָבָ"ם 148<sup>a</sup>, 211<sup>a</sup>, 213<sup>a</sup>; see Note 1 below).

(4) R. Mosheh Ibn Tibbon (12<sup>a</sup>).

(5) R. Nissim<sup>3</sup>. He explains Ibn 'Ezra (36<sup>a</sup>) and is also to be met with five times besides (92<sup>b</sup>, 129<sup>a</sup>, 178<sup>a</sup>, 196<sup>b</sup>, 216<sup>b</sup>).

(6) R. Chayyim Ibn Yisrael of Toledo, also **רְחַיִים** (and by mistake also R. *Yitzchag* Yisrael, 14<sup>b</sup>, 17<sup>a</sup>, 18<sup>a</sup>).

(7) R. Levi b. *Gershom* (Ralbag, whom our author calls **הַרְלָבָג**, **לֵיָהָן דִּי וְנוֹיָלֵשׁ**, **הַחַכְמָה הַפִּילּוֹס֋ופָה הַמְּעוּילָה**, **הַתּוֹכָן הַגְּדוֹלָה**).

<sup>1</sup> See, however, later under Nachmanides, who also is occasionally called **רְחַיִים**.

<sup>2</sup> This is, to judge from the quotation, a treatise on Metaphysics. Is a **אַלְפָנָז** a mistake for **אַלְפָנָת** (**אַלְפָנָת**) or **אַלְפָנָז** (**אַלְפָנָז**)?

<sup>3</sup> Of Marseilles? see vii. pp. 102—144.

these titles together (17<sup>a</sup>, 33<sup>a</sup>, 53<sup>b</sup>, 64<sup>b</sup>, 74<sup>b</sup>, 111<sup>b</sup>, 112<sup>a</sup>, 128<sup>b</sup>, 141<sup>a</sup>, 142<sup>a</sup>, 143<sup>a</sup>, 143<sup>b</sup>, 156<sup>b</sup>, 157<sup>a</sup>, 163<sup>a</sup>, 168<sup>a</sup>, 212<sup>b</sup>)<sup>1</sup>.

(8) R. Shelomoh Ibn Ya'ish the Elder (ישעיהו בן ישעיהו, 46<sup>b</sup>). This Ibn Ya'ish wrote originally in Arabic; compare Meqor Chayyim in the so-called Margalioth Tobah, leaf 116<sup>a</sup>.

(9) R. Shemuel b. Çrata (צראת בן שמואל, 202<sup>b</sup>). This compiler died in 1368; see Zunz, *Eine merkwürdige Medaille* in Jost's *Annalen*, II. p. 166, col. 2.

(10) Prophiat Duran (ברנשטיין, whose explanation of Gen. xlix. 14 is here communicated; 63<sup>a</sup>).

(11) R. Barukh (81<sup>b</sup>). This is the author's teacher; see this Catalogue, p. 149, Note 4.

b. Authors not distinctly named.

(1) בן ר'ש (בן ר'ש), also הרשך (ר'שך). He mentions this writer always with some questionable epithet, as may be seen on almost every page. According to Steinschneider this is R. Shelomoh Franco the author of the *סוד ה* (Geiger, *Jüd. Zeitschr.* VI. p. 122).

(2) בעל הסודות (בעל הסודות), also ב'ה or ב'ה. He is quoted, even as the foregoing, on almost every page. That he is not identical, however, with him will be seen from leaf 161<sup>a</sup>, where they are both quoted on one and the same passage, and where they are said but slightly to differ in the explanation thereof. Nor does Ibn Kaspi seem to be identical with this Ba'al Hassodoth, as in no instance could we trace an explanation, given under this head, either in MSS. Add. 377. 3. 6 and Add. 510. 2. 2, containing his Sodoth, or in his larger commentary which we have examined for the purpose at Oxford (Mich. 313, olim 100). On the other hand, some of the matter is to be found in the Meqor Chayyim, many of the sources of which remain still unknown to us.

(3) עזיאל החולם (יעזיאל החולם) (113<sup>a</sup>). This must have been a supercommentator on Ibn Ezra on the Pentateuch.

(4) חוליה הנפש (122<sup>a</sup>).

(5) הנדר (הנדר) (172<sup>b</sup>, 188<sup>a</sup>). This was, probably, a convert to Christianity.

(6) חכם אחד מוחכמי החר (חכם אחד מוחכמי החר) (p. 87 (201<sup>a</sup>)).

(7) חכמי הקבלה (חכמי הקבלה) (106<sup>a</sup>) (144<sup>b</sup>)<sup>2</sup>.

<sup>1</sup> Our author refers mostly to this brilliant philosopher and divine either in reference to his commentaries on the works of Aristotle, or to his *מלחמות ה*; sometimes also to his commentaries on the Pentateuch and Job.

<sup>2</sup> From this it will be seen that R. Yitzhaq b. Mosheh Hallevi (see this Catalogue, p. 92) used not merely the name *Prophiat Duran*, but also the abbreviation *ברנשטיין*, long before 1391. Friedlaender and Kohn's conjecture as to the cause of the latter (*מלה נאה ואפדר*, p. 2) is, therefore, untenable.

<sup>3</sup> The date of these two last (6 and 7) is not quite certain, and they may belong to a somewhat earlier period.

In addition to the explanations, the sources of which are more or less clearly acknowledged by Ibn Mayor, there are some which he, apparently, passes off as his own, the real source of which, however, can be traced to others.

(1) Such is, for instance, an interesting explanation of an otherwise utterly unintelligible passage of Ibn 'Ezra on Exod. xxxi. 3, in which that author refers to his (now lost) commentary on Proverbs (see p. 90 of this Catalogue). Lines 2—12 of leaf 137<sup>b</sup> (*אמר שם שיש במו... ובנית נבוני*) are literally copied from Ibn Kaspi's *Perush* or *Biur Hassodoth* (compare MSS. Add. 377. 3, leaf 83<sup>a</sup> and Add. 510. 2, leaf 86<sup>a</sup>). It is, of course, not impossible, that the words ... ע... ר... יוספ... כספי... had fallen out in the copy before our scribe (see his subscription given on p. 149 above and a little later on, under the paragraph on the scribe).

(2) But such an excuse can scarcely be pleaded in the following case, where Ibn Mayor has not simply copied, but also slightly altered, a whole treatise of R. Mosheh of Narbonne<sup>1</sup>. Leaves 140<sup>b</sup> (three lines from below) —145<sup>b</sup> (*וּמְעַמֵּד וְהַתְּגַלֵּת... בְּאָוֹרֶךְ נְרָאָה אָוֶר...*) are, except a few slight alterations, in which a grammatical explanation by Ibn Mayor, and a metaphysical view by R. Levi b. Gershom, are introduced, absolutely identical with the matter published by *Pinsker* under the name of *אנָגָרָת... מְאָכָר...* *בְּכָבֵב יִצְחָק פִּילּוּסָפִי* in Stern's *Dreissigste Heft*, pp. 25—33 (see particularly p. 27, the passage commencing *נְתִיְשָׁר*). Now this is the less excusable in Ibn Mayor, since he taunts Ibn R' Sh' (ר' ש') most bitterly for a like offence (...

... כתוב לבן ר' ש' בצד הוה שננו כו' דוד קמחי... 18<sup>b</sup>). (...

This notice would be incomplete were we to omit the mention of a few peculiarities and other points of interest in connexion with this work.

#### a. Peculiarities.

(1) While he takes as his text the *ordinary* commentary on Genesis and the *brief* commentary on Exodus, as most other supercommentators have done, he nevertheless finds room to remark upon all the difficult and interesting passages to be found in the other commentaries on Genesis and Exodus respectively. He is most instructive also on those on the other three books, and he is particularly suggestive as regards the various *נסחאות* of the whole.

(2) There are, in this work, four extensive Excursions: (1) on the Most Holy Name (77<sup>b</sup>—86<sup>a</sup>); (2) on Angels (125<sup>b</sup>—129<sup>a</sup>); (3) on the Anthropomorphism of the *שְׁעֹור קַמְחָה* on Ex. xxxii. 21 (139<sup>b</sup>—145<sup>a</sup>; comp. the paragraph on R. Mosheh of Narbonne above); and (4) on Intercalation (173).

(3) Each explanation commences with the phrase *כֹּוֹנֶת הַמְּחַבֵּר כְּהֵן* (i.e. see above, p. 148), to which, in case the explanation should have been con-

<sup>1</sup> On this author and his time see the description of MS. Dd. 4. 1, below.

fessedly taken from some one else, another phrase עַל דָּעַת is added.

(4) The term בְּלֹמֶר, which is here often used, is once (113<sup>a</sup>) written בְּלֹא אָמֵר (כְּאֶל), which is the real solution of the origin of this word.

(5) Ibn 'Ezra is here continually called הַשְׁלָמִים; and is, indeed, considered by our author as the most perfect scholar, even in regard to Geography (see 98<sup>b</sup> . . . וּהוּא יִדּוֹן הַגְּבוּלִים . . .). Ibn Mayor rarely disagrees with him in anything, and least of all in grammar; when he does disagree with him he uses the term of respect בְּמִקּוֹמוֹ יְהִי מִוּנָה, as for instance, 191<sup>b</sup>, &c.

(6) Our author describes very tersely (171<sup>b</sup>) Ibn 'Ezra's position with regard to the Rabbins of the Talmud (together with an apology for such a position) thus: ... זה הכלל קח בידך במנגן זה החכם שעל הרוב סובר אליו בא דלא כhalbטה כמו שאמר בזזה . . . וככה דרכו בכל מקום וזה לפי שראה שאין האדם נותן לבו כי אם לפסק ההלכה . . . (see also 172<sup>b</sup>, &c.).

#### b. Other points of interest.

(1) Our author evidently knows of a weekly Parashah (Ex. xxxiii. 15) within that of בְּנֵי תְּשֵׁא (see leaf 138<sup>b</sup> and compare p. 15 of this Catalogue).

(2) Concerning the prayer הַיּוֹם הַרְתָּ עַלְמָם, which is here explained, and exhibits some notable variations in the text, Ibn Mayor (or rather R. Mosheh of Narbonne; see above) has (142<sup>b</sup>) the following: להורות על . . . היהתו ית' התחלת זהה תקנו מסורתי התחפויות של ראש השנה ויום הקפורים . . . (see also כוכבי יצחק היום הרת עולם . . . as before, p. 29).

(3) Antichristiana are to be found 35<sup>a</sup>, 55<sup>a</sup>, 161<sup>a</sup>, 238<sup>b</sup>.

(4) Of the morals of some of the Jews of his time, particularly as contrasted with their intellectual superiority (which latter he traces to the dietary laws of the Pentateuch), our author gives a very disheartening

<sup>1</sup> Among others we read also the following remark on certain terrible diseases called after Christian Saints:

... כי להם סמכו הנוצריים לכל החליטים שהם קשים לדפואם לפי חכמת הרפואה סמכו . . . אורותם אל אנשים קדושים מהם לפי דעתם כמו הרצותם לש' (Santo) לאזרו י'... (ימה שמו) ובן כולם . . .

<sup>2</sup> This remark belongs to Ibn 'Ezra, in whose name it is quoted and is mixed up with, or rather proceeds from, an anti-mohammedan passage, running thus: ... שהישמעאים מביאין ראייה על דתם מוה הפסיק (i.e. Deut. xxxii. 2) ואמרו כי משה ע"ה ידע בנבואה שעתידים להיות אחריו שני דתות דת עיסי (Jesus) בן מרים ודת מהomed . . .

account<sup>1</sup>, as he does also of the behaviour of the rich towards the learned poor.

(5) Witchcraft he illustrates (169<sup>b</sup>) by an interesting story in which both he and a “wise woman” (אמנושית) of Tarragona (טראגונה) play a part.

(6) The *הר הלבונה* (Ibn 'Ezra on Gen. ii. 11) is given (12<sup>a</sup>) as in *גנבל אל קמר* (i.e. the Arabic *وَلَبَنَة* book of geography?).

(7) Leaf 158<sup>b</sup>, the author speaks of a terrible disease, called the *Persian Fire*, and its cause<sup>2</sup>.

(8) Diagrams, the original arrangement of which is traceable to the author, are to be found 77<sup>b</sup>, 88<sup>b</sup>.

Of R. Yochanan Ibn 'Azziz, the copyist of this MS. it is impossible to speak in too high terms. His intelligence is only equalled by his conscientiousness; and even editors of our own time could only rival but never exceed him (see *passim*, but particularly 47<sup>a</sup>, 75<sup>a</sup>).

The following marks of ownership are to be found in this volume.

(1) Every recto-page has the name of the weekly Parashah which is there found commented on. These superscriptions are in Sephardic Rabbinic, but not in the hand of the original scribe. They belong, no doubt, to an anonymous owner, of the xvi—xviiith century.

(2) Another owner, of a little later date (xviiith century), was R. Yitzchaq (חנין) (239<sup>b</sup>, 240<sup>a</sup>).

(3) Another owner again was R. Shemuel Yitzchaq (9<sup>a</sup>). This owner has Hebrew-Arabic notes on 138<sup>a</sup>—139<sup>a</sup>, and is, probably the son of the foregoing. He is, no doubt, identical with the Shemuel *ben* Yitzchaq of 4<sup>b</sup>, 112<sup>a</sup>, 234<sup>a</sup>, 240<sup>a</sup>.

(4) The *המואר הנגדל* (פי על הרاء בע כ"ז) in Sephardic square character, which is to be found on the label on the back, belongs to an anonymous owner of the xvii—xviiiith century. To the same hand belonged also the Library-mark No. 277, which number is now crossed through.

(5) The amplification of the title on the label on the back, running: *המואר הנגדל פי על הרاء בע כ"ז ר' שם טוב בן יהודה מאייר* is in the handwriting of H. Lipschütz the bookseller.

<sup>1</sup> ...במה שנמצא באומתינו מחזק הכהנה לחכינה יותר מאשר אומות ...  
...ועם קצתינו הפסיד השם הכביד ... (169<sup>a</sup>).

<sup>2</sup> In connexion with this disease the following is to be read:

...וכבר הנידו הרופאים כי האשה החרה בימי נזחת היה הנולד מצורע ובכלל הננה (זהה?) אם מתעבר או הנה יקרה לנולד הפסיד נפלא אם צירעת אם הרוניה לו מוחהפסרים הנפלאים כמו האש הפרסי ...

Attached to the inside of the binding at the beginning is a slip of paper, on which is set forth, in a few lines in Latin, the nature and value of this MS. This short and excellent, if not exhaustive, description belongs to the eminent bibliographer Dr Steinschneider, and is dated, Berlin, Nov. 8, 1867.

As regards the condition of the MS.: the first few lines of leaf 1<sup>a</sup> are not quite legible, leaf 240 is cut in the lower margin, a few leaves are disfigured by some cabballistic(?) scribbling and arithmetical calculations (without connexion with the matter on the spot), whilst a few other leaves are somewhat soiled and stained. On the whole, however, this volume is as well-preserved as the matter it contains is valuable.

[Library-mark, Add. 433; bought in 1868 from H. Lipschütz.]

### No. 53.

Paper, in quarto, 6 $\frac{7}{8}$  in.  $\times$  5 $\frac{1}{4}$  in. ; 72 leaves, 4-sheet quires, 28—31 lines; Rabbinic character, fine German Ashkenazic handwriting of the XIVth century.

**פרוש על התורה, על שיר השירים ורות, ועל איזה הפטורות  
כמנהג האשכנזים. לר' ולטמן נין ונכד לרבנו משלם הנדול**

Commentary on the PENTATEUCH, CANTICLES and RUTH, and some of the PROPHETIC PORTIONS according to the Ashkenazic rite, by R. **ולטמן**, great-grandson of Rabbenu Meshullam the Elder; defective.

Leaf 1<sup>a</sup>, *Genesis*; 28<sup>b</sup>, *Exodus*; 52<sup>a</sup>, *Leviticus*; 60<sup>a</sup>, *Numbers*...; 72 and all that followed wanting.

Begins (leaf 1<sup>a</sup>):

בראשית ברא אלהים את השמים וגנו למה נאמ' את. אם לא אמי את ה'ית'י  
אומ' השמים והארץ בראו כביכל עתה איןו קאי כך ממש' שה' בראם את  
השמי' וכו'. בראשית אמי ר' יצחק לא היה צריך... וא"ת מיל'ה זו' מצות...  
מכל בני נח לא יצאו וזאת ממד' (מדרש) דר' יצחק אמןם כל בעלי  
מדרשי' בדרכו אחריה ולא מצאו מקומה אך קבלת היא שרבבי'  
שלמה אמרה בש' אבינו והוא פתח פ' החומש בא' וסימן בתו...  
...  
...  
...

Breaks off (leaf 71<sup>b</sup>, on Num. xxxiv. 19—28):

... שנ' יונחלו בני שמעון בתוך נחלם לפיקר לא הוצרך להזכיר בו נשייא... ושיינ' כותמי' שאירע בהם עברוה שעישה זמור נישאים (נשאם) על כן לא נזכר בו נשייא. ובספר בינה שעשה הר' אלעזר מווורמשא ראיות שמאותו מעשה ואילך לא נעשה משבט שמעון לא שופט ולא מלך ובשבט בנימין יש מפר' לפ' שגלו וודע לפנינו

Neither this MS. nor its fellow-MS. Add. 699, 1, as stated before (p. 66 of this Catalogue), have received due justice at the hands of their sometime owner, the late S. D. Luzzatto, in his description of them (Kerem Chemed, VII. pp. 68—71). If further proof were wanted for the truth of this assertion it would be found in the simple fact, that in the just-mentioned description not even the name of the author, which is distinctly to be found in the MS. (60<sup>b</sup>—61<sup>a</sup>), has been communicated. We will supplement this and other omissions; and we hope to be forgiven, if we shall, for the sake of completeness, now and then re-state a fact already to be found in Luzzatto's description.

We learn from the work before us, that the author's name was זלטמן<sup>1</sup> and that his father was the son of a daughter of Rabbenu Meshullam the

... אחר פט(ר)ת א"מ (אבי מורי) מוכרתי כי בח'יו(ו) בסוף אמר מ"א (מורוי אבוי)<sup>1</sup> כמדומ' ל' שחיה מק(שה) למה באדרון כת' ושםו בדיו... או כד ושמו בדיו ולא את החתים על המוטת לליים אליו שחי תרי'ץ', לא שמעתי ממנה כי לטלמן. (Leaves 60<sup>b</sup>—61<sup>a</sup>). The name, according to Zunz (see further on) signifies *Slotman*; this name, however, although not exactly without meaning (as it would be the equivalent of *Salzmann*) is absolutely without connexion with the original Hebrew, as given by him (*Jehuda*). We, for our part, think that it may with more propriety, signify either *Slotman* (the modern *Schlottmann*, i.e. *Schlossmann*) or *Soltman* (i.e. *Soldmann*, an equivalent of *Söldner*). And although one would, certainly, in either of these cases have sooner expected the so-called holy name (see further on) to have been (שבר, סבר, סבר) given, one must, with respect to the Jewish custom of using double individual names, bear in mind the fact, that the German Jew has to translate the Jewish name (biblical or post-biblical) into German and not vice-versâ, and moreover that it has been the habit of the German Jews from time immemorial, in naming their children doubly, not so much to translate the meaning of the biblical or post-biblical names, as to accommodate these to names already existing in the vernacular. Such, of course, can, in most cases, only be accomplished by preserving a mere similarity of letters however slight, and sometimes even only of mere sounds, e.g. the biblical Reuben is given by Robert, Asher by Anschel (i.e. Anselm), Gershom, or Gershon by Georg, while the post-biblical Alexander is given by Suisslein or Sussmann, &c. Now *Slotman* or *Soltman* have not merely several letters in common with the original name as given and proved by us (Shemuel; see further on), but are not so very far removed from its signification, at least, according to the derivation as given in 1 Sam. i. 20.

elder<sup>1</sup>. He was, certainly, a pupil of the celebrated R. Yehudah b. Shemuel (commonly called R. Yehudah Chasid). He was, in all probability, also a fellow-pupil of R. El'azar b. Yehudah (commonly called R. El'azar of Worms), who is well-known as Talmudist and religious poet (פָּזָן), and far more famed even than his relative<sup>2</sup> and master as Cabbalist. Like both his master and his fellow-pupil, our R. זלטמן was, no doubt, a German<sup>3</sup>, although he had also probably studied in France<sup>4</sup> and resided in Bohemia<sup>5</sup> as well as in Germany.

As to the name זלטמן, though very uncommon, it is found in at least two other places. First, there is a MS. Machazor in the Bodleian Library (Mich. 617, olim 449, Neubauer 1035) which was copied in 1258 by one Yehudah b. Shemuel זלטמן<sup>6</sup>. Secondly, in the margin of a commentary on the Prayers, &c., by R. El'azar of Worms (Bodleian MS. Oppenh. 160, olim Folio 1010, Neubauer 1204, leaf 180<sup>a</sup>) occurs the following passage:

מטעמי רביינו יהודה חסיד זצ"ל העתקתי זה והקשה הר' זלטמן בנו...

<sup>1</sup> See leaves (37<sup>a</sup>—38<sup>b</sup>):

... והנה בשנה לפניו מורהו אמרתי לו ל"מ"א מה דוחק לך... ועוד הק(שח) לו בלאם קבלת איילו הפטורות מאבי אמרך ר' משלים הנדול שתיקון תרגומי' של עשרה דברות...

This Rabbenu Meshullam Haggadol (or the elder) is supposed by Luzzatto (*Kerem Chemed*, vii. p. 70) to have been M. ben *Qalonymos* (of Lucca), but Zunz (*Literaturgesch. d. synag. Poesie*, p. 162, Note 1), with greater probability, takes him to have been M. ben *Mosheh* (of Mainz). See our descriptions of MSS. Add. 374, Add. 375 and Add. 667. 1.

<sup>2</sup> That El'azar of Worms must have been related to Yehudah Chasid will strike every one who examines their respective genealogies. The one is *El'azar b. Yehudah b. Qalonymos*, and the other is *Yehudah b. Shemuel b. Qalonymos b. Yitzchaq b. El'azar* (see this Catalogue, pp. 58, 59).

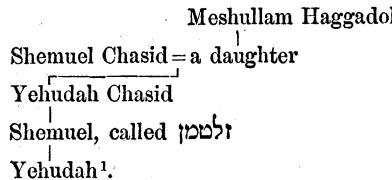
<sup>3</sup> This is proved even more than by his name, which is unquestionably German, by the thorough knowledge of that language, which he displays; see 1<sup>b</sup>, 2<sup>a</sup>, 6<sup>b</sup> (?), 18<sup>a</sup>, 22<sup>a</sup>, 27<sup>a</sup> (2), 28<sup>b</sup>, 36<sup>a</sup>, 37<sup>a</sup> (?), 45<sup>a</sup>, 52<sup>b</sup> (?), 54<sup>a</sup>, 54<sup>b</sup>, 59<sup>b</sup> (2), 63<sup>a</sup>, 65<sup>a</sup>, 68<sup>b</sup>, where he employs, at least, sixteen German words and phrases.

<sup>4</sup> That he, as a German, should have studied in France will not surprise any one who takes into consideration, that although the German Rabbinate counted, in the xiii<sup>th</sup> century, hundreds of distinguished men, the greater portion of them had, down to almost the close of that century, been educated in France. This accounts for the French words on 1<sup>b</sup>, 2<sup>a</sup> (2), 6<sup>b</sup> (?), 7<sup>a</sup>, 17<sup>b</sup>, 37<sup>a</sup> (?), 52<sup>b</sup>.

<sup>5</sup> This alone accounts for his giving an explanation in Bohemian (לְשׁוֹן בָּנָעַ); 1<sup>b</sup> in addition to the one in French, which is subsequently augmented by one in German. Philologists, in our sense of the word, did not exist in his time.

<sup>6</sup> Zunz (*Gesch. u. Lit.* p. 207) calls this copyist *Jehuda Saltman*; but in our estimation זלטמן is the every-day-name (חַכְמִינָה) of the copyist's father, which is the more certain as the so-called holy name הַרְוִישׁ תָּם, which is used for religious purposes, as for instance, in publicly reading the Law, &c.) of the latter was unquestionably שְׁמַיָּאֵל.

It seems to us to be an almost irresistible conclusion from these facts that the father of the copyist of the Bodleian Machazor was identical with the author of our MS., and that the latter again was identical with the R. יְהוּדָה חָסִיד, son of R. Yehudah Chasid, mentioned in the above extract. If this be so, it follows that the mother of R. Yehudah Chasid was a daughter of Rabbenu Meshullam Haggadol. The following stemma will help to make this clear:



It is true that in the MS., as we have it, our author's father is not absolutely identified with R. Yehudah Chasid, but this is probably owing to various reasons, the chief of which are the incompleteness of our MS., and the carelessness, or ignorance, of transcribers (see later).

The greater portion of the matter given here is of considerable interest<sup>2</sup> and more critically instructive than one would have expected from the age in which it was produced. The commentary extends not merely over the Pentateuch, but also over select passages of the two Megilloth, Canticles (56<sup>a</sup>; inserted between the Parshiyoth קְדוּשָׁם and אַמְרָה) and Ruth (61<sup>a</sup>; between בְּמִדְבָּר<sup>3</sup> and נְשָׁא<sup>4</sup>), and the Haphtaroth, according to the Ashkenazic rite, of בֵּין שְׁרָה (50<sup>a</sup>), וַיִּקְרָל (51<sup>a</sup>), יְהִי רְשָׁא (15<sup>a</sup>), יְהִי רְשָׁא (41<sup>a</sup>), וְגֹרֶר (45<sup>a</sup>), מַחְרֵחַ דָּוִד (59<sup>a</sup>), בְּהֵר (58<sup>a</sup>), אַמְרָה (55<sup>a</sup>), מַצְוּעָה<sup>5</sup> שְׁקָלִים (62<sup>a</sup>), נְשָׁא (61<sup>a</sup>), מַחְרֵחַ דָּוִד (59<sup>a</sup>), בְּהֵר (58<sup>a</sup>), אַמְרָה (55<sup>a</sup>), מַצְוּעָה<sup>5</sup> שְׁקָלִים (62<sup>a</sup>), יְלָטָמָן (66<sup>a</sup>), and בְּלָק (70<sup>a</sup>). Little however is in reality due to R. Yehudah Chasid himself; the explanations contained in this commentary are chiefly due to his father, R. Yehudah Chasid, and R. El'azar of Worms, in whose names they are honestly given. The matter given here in his father's name<sup>4</sup>,

<sup>1</sup> This Yehudah is possibly the father of the R. David b. Yehudah Chasid who wrote the *Ma'orot ha-Zivahot* (MS. Add. 664) and the *Ma'orot ha-Zivahot* (MS. in the Almanzi collection now in the British Museum). See more under the description of MS. Add. 664, below.

<sup>2</sup> In explanation of Exod. xix. 8 we read (leaf 37<sup>a</sup>) the following: ... כֹּל וְהִיא אַמְתָּה שׂוֹה לְעָלִים יָגְרוּ יְשָׁרֶת בְּכַשְּׁפִיט אֲתָה מִדְבָּר כְּבוֹ אַתָּה לְצִנְיָם שְׁוֹרָקִי בְּקַפְּלָת בְּאָ (כְּאָ?) מְשֻׁמֵּעַ קָול מְשׁוֹנֵה בְּאֵילָו אָדָם אַחֲרֵ מִדְבָּר וְאַיְלָו אֶלָּא קָול שְׁלַׁע עַצְמָוָה אֶלָּא תְּעִמָּוָה בְּיִנְיוֹ וְנָרְאָה אַוְתָּךְ לְחֹזֶק פַּךְ וְאַתָּה תְּדַבֵּר לְהַקְ' שְׁדַבֵּר עַמְנוֹ פָּה אֶל פָּה וְאוֹ נָצָא מְכַל הסְּפִיקָה ...

<sup>3</sup> Read *Bemidbar* and not *Bamidbar*, as both the Book of Numbers and the weekly Parashah are commonly, but erroneously, transliterated.

<sup>4</sup> We must not omit to mention on this occasion, that sometimes matter which is to be found here is also to be found in MS. Add. 669. 1 (No. 36, above); and this not merely as far as the essence goes, but even word for word. Curiously enough, even as here it is also there given in the name of the compiler's (or author's) father. Of the two theories possible, we discard

R. יולטמן received, singularly enough, only to a small extent in a direct way, the greater part having been communicated to him by a R. Yitzchaq of Russia<sup>1</sup>, who seems to have been the father's pupil and the son's friend. Once (35<sup>a</sup>) also a R. Yitzchaq of Poland (מפולין), another time a R. Mordekhai of Poland, a third time (16<sup>a</sup>) a R. Aharon, a fourth time (50<sup>a</sup>) an anonymous Rabbi, a fifth time (68<sup>b</sup>) a R. Menachem, and a sixth time (58<sup>a</sup>) a R. Nathan of Bamberg (מברנברג) also communicated to the compiler explanations by his (the compiler's) father. The explanations for which the compiler cites R. Yehudah b. Shemuel by name are more direct, while those attributed to R. El'azar b. Yehudah are again less so.

Of greater interest, however, than the explanations, are the authorities quoted in this book; and of these again such especially as were either contemporaries of the compiler or his immediate predecessors.

1. His earlier authorities are:

(1) **הקליר** (9<sup>b</sup>, margin, but by the original scribe; 19<sup>b</sup>, 38<sup>b</sup>, 43<sup>b</sup>); **הקליר** (8<sup>a</sup>), Eli'ezer (El'azar) (17<sup>b</sup>, 45<sup>a</sup>).

(2) ... אָמִיתִי נָאָז שָׁעַה הַפּוֹמוֹן יְיָ יְיָ ... (49<sup>b</sup>).

(3) R. Yoseph Tob-Elem (34<sup>a</sup>).

(4) ... בִּיאֵצֶר שֶׁל חָנוֹכָה לְבָשָׂה (R. Yoseph b. Shelomoh of Carcassonne 70<sup>a</sup>, without, however, the mention of the author's name).

(5) **העריך** (28<sup>a</sup>). (6) Rashi, Rabbenu Shelomoh (passim).

(7) Rabbenu Meshullam Haggadol, his great-grandfather (38<sup>a</sup>).

(8) R. Shimshon (ben ?) Meshullam (38<sup>b</sup>).

(9) R. Se'adyah (מ"א מישומם; not the Gaon, 38<sup>b</sup>).

## 2. His more recent predecessors are:

(1) R. Shemuel b. Meir (35<sup>b</sup>), (2) קונטרס ר' שמואל (62<sup>b</sup>).  
 (2) Rabbenu Tam (5<sup>b</sup>), (3) Rabbenu Yoseph Bekhor Shor (64<sup>a</sup>).

that of plagiarism and incline towards that of considering the compiler of the work contained in MS. Add. 669. 1 to have been the son of our R. נשבָן and also the copyist of the Bodleian Machazor mentioned above.

<sup>1</sup> The name occurs: 1<sup>a</sup>, 16<sup>a</sup>, 16<sup>b</sup>, 17<sup>a</sup>, 18<sup>b</sup>, 26<sup>a</sup>, 27<sup>a</sup>, 29<sup>a</sup>, 31<sup>a</sup>, 32<sup>a</sup>, 35<sup>a</sup>, 35<sup>b</sup>, 36<sup>b</sup>, 38<sup>b</sup>, 39<sup>a</sup>, 43<sup>a</sup>, 44<sup>b</sup>, 49<sup>a</sup>, 49<sup>b</sup>, 51<sup>a</sup> (2), 51<sup>b</sup>, 53<sup>a</sup>, 53<sup>b</sup>, 54<sup>b</sup>, 55<sup>b</sup>, 61<sup>b</sup>, 62<sup>b</sup>, 64<sup>b</sup> (2), 68<sup>b</sup>. Out of the explanations communicated by R. Yitzchaq, and to be found in these places, one (49<sup>a</sup>) belongs to R. El'azar of Worms, whilst another (54<sup>b</sup>) belongs to himself. Two (29<sup>a</sup>, 39<sup>a</sup>) may or may not be his own; all others, however, are distinctly given in the name of the compiler's father.

... והיינו מה שיש ר' אליעור הקליר באחתה ב**כינונתה** בסדר של ים הכהנים. Compare Zunz, *Literaturgesch. d. synag. Poesie*, pp. 34 (Note 1), 58.

(4) Rabbenu אַפְרִים (Abraham) Ibn 'Ezra (7<sup>b</sup>), Rabbenu Abraham (8<sup>a</sup>), Ibn 'Ezra (32<sup>b</sup>), R. Mosheh (Abraham) Ibn Ezra (67<sup>a</sup>).

(5) R. Elchanan, the Tosaphist (3<sup>b</sup>, 23<sup>a</sup>).

(6) R. Yitzchaq Hallaban (4<sup>a</sup>). (7) R. Aharon b. Yoseph (8<sup>a</sup>).

3. His own contemporaries are:

(1) The author's father (אָבִי, מִתְּמִתָּא, passim).

(2) The author's teacher (הַחֲסִיד, passim). A record of his death and some other interesting matters in connexion with it are to be found 45<sup>b</sup>—47<sup>a</sup>. It has been shown above that these two authorities are probably identical.

(3) R. Yitzchaq of Russia (see above, p. 163). His communications are occasionally followed by בֶּן־חַנִּיד לֵי רִ' יִצְחָק מִרְסָיָה מִשְׁמָרָה אָבִי מָרוּרִי, which signifies בֶּן־חַנִּיד לֵי רִ' יִצְחָק מִרְסָיָה מִשְׁמָרָה אָבִי מָרוּרִי.

(4) R. Yitzchaq of Poland (see above, p. 163). It is not impossible that this is a mistake either for the just-named R. Yitzchaq of Russia, or for the following R. Mordekhai of Poland.

(5) R. Mordekhai of Poland (see above, p. 163).

(6) R. Aharon (see above, p. 163).

(7) R. Menachem (see above, p. 163).

(8) R. Nathan of Bamberg (see above, p. 163).

(9) R. Eli'ezer of Forchheim (מִבּוֹכְהִיִּים, 54<sup>b</sup>, see above, p. 66, Note 1).

(10) R. El'azar of Worms (see above, p. 163).

(11) R. Yehoshua' b. Yitzchaq (70<sup>a</sup>). He bears testimony to the fact that a certain explanation had been given in a certain way by the compiler's father. He was, perhaps, a son of R. Yitzchaq of Russia.

(12) An anonymous Rabbi (... הַוְנֶר לֵי ... 50<sup>a</sup>; see above, p. 163).

In addition to these ought to be also mentioned a R. Simchah (59<sup>a</sup>); but it is impossible, from the context, to find out, whether he was the compiler's contemporary R. Simchah b. Shemuel, or indeed, whether he was not the R. Simchah of Vitri-le-Français (the author of the Machazor Vitri; see our description of MS. Add. 667. 1).

A few words about the scribe of this copy as well as the previous copyists of the work contained in this MS. will, we hope, not be without interest.

1. The copyist of this MS. is anonymous<sup>1</sup> but identical with that of MS. Add. 669. 1 (see above, No. 36); and he exhibits in both MSS. great

<sup>1</sup> The vacant spaces at the end of lines in both MSS. are filled up with part of the word on the next line, but very often also by a י (see Excurs. I.).

talent as a scribe, which, however, does not prevent him from occasionally making grievous mistakes.

2. Even as he cannot have copied MS. Add. 669. 1 from the autograph, so there must have been one intermediate copy at least, between this copy and the original composition, since in various places (56<sup>a</sup>, 59<sup>a</sup>, 65<sup>a</sup>, 70<sup>a</sup>) additions are found by an earlier scribe, which additions, stood, no doubt, originally on the margin, but are now in the body of the work. They announce themselves, however, clearly enough, by the phrase תוספ' סופר תוספת, &c. being placed either before or after them, as the work of an earlier scribe.

3. This earlier scribe's name was R. Shelomoh; a relative of his (65<sup>a</sup>) was R. Shemuel (b. Qalonymos ?), and one of his contemporaries (56<sup>a</sup>) was a certain R. Yechiel b. Shemuel Hakkohen, who as well as another unnamed (70<sup>a</sup>), communicated to him matter belonging to R. El'azar of Worms (the R. נכדורי b. Menachem, disciple of R. Mosheh of France quoted by him on 59<sup>a</sup>, was, surely, an older authority).

4. This R. Shelomoh is, if we mistake not, identical with the earlier scribe (or compiler) of part of the works contained in MSS. Add. 394 and Add. 561. He belonged, at all events, to the middle of the xiii<sup>th</sup> century, and his name in full was R. Shelomoh b. Shemuel.

As regards the literature to be found on the margins, the following few remarks will suffice.

1. The original copyist has emendations and remarks on leaves 1<sup>a</sup>, 9<sup>b</sup> (in which תוספ' is mentioned; see above, p. 163), 33<sup>a</sup>, 56<sup>a</sup> (upper margin).

2. Of the owners who left their marks of ownership on MS. Add. 669. 1 only two can be traced here, viz. the German Ashkenazic hand of the xiv<sup>th</sup> century (early) and the Italian hand of the xv—xvith century. The former wrote all that is to be found on leaves 25<sup>a</sup>, 32<sup>a</sup>, 35<sup>b</sup> (in which R. Shema'yah is mentioned), 41<sup>a</sup>, 54<sup>a</sup>, 54<sup>b</sup>, 55<sup>a</sup>, 55<sup>b</sup>, 56<sup>a</sup> (inner margin), 57<sup>a</sup>, 57<sup>b</sup>, 58<sup>a</sup>, 58<sup>b</sup>, 61<sup>b</sup>, 62<sup>a</sup>, 67<sup>b</sup>; and although, at the first glance, it may appear different, on strict examination it will be found that it is one and the same hand, only writing at various periods. To the latter hand is due the transliteration of the German words on leaves 27<sup>a</sup>, 63<sup>b</sup>. For other owners, see this Catalogue, pp. 66, 67.

The condition of the MS. is, if possible, even worse than that of MS. 669. 1. Of leaf 57 scarcely one-third is left, while leaf 71 is very seriously injured, and even that part which is entire is so soiled and stained that it is almost illegible. But as if in compensation, the very last lines, which we have, after a great deal of trouble, succeeded in transcribing (see above, p. 160), contain an important piece of bibliographical information.

[Library-mark, Add. 669. 2; bought in 1869 from S. Schönblum.]

## No. 54.

Paper, in folio, 10 in.  $\times$   $7\frac{3}{4}$  in.; 344 leaves, 8-sheet quires, 30 lines; Rabbinic character, Sephardic handwriting of the XIVth century.

**חידושים בפירוש התורה [ לרבענו משה בן נחמן ירונדי<sup>1</sup>]**

Commentary on the PENTATEUCH, by R. Mosheh b. Nachman of Gerona (Ramban, Nachmanides<sup>2</sup>), in two parts<sup>3</sup>; defective.

I. GENESIS—EXODUS. Leaves 1—128 (containing the whole of *Genesis* and part of *Exodus*) of this part are now wanting; but leaf 128 has been supplied by a leaf now numbered 128<sup>4</sup>.

<sup>1</sup> *Mosheh b. Nachman* (ירונדי) *Yerondi* (i.e. Gerondi, and not Girondi, as Stein-schneider writes the name in the Bodl. Catal.), with the common concluding phrase *Chazaq*, form the acrostic of the month of New Year, commencing: ... מראת מקדמי שלמים. (For the original of this soul-stirring, cabalistic poem, see Geiger's *Melo Chofnajim*, Berlin, 1840, 8vo. Hebrew part, pp. 39—41, and Sach's *Die rel. Juden in Spanien*, Berlin, 1845, 8vo. Hebrew part, pp. 50, 51.) Gerondi is written by R. Yitzchaq ben Yehudah Gerondi, as may be seen from the poetical pieces for the New Year's service according to the rite of Algiers (חנוך קמן... ארגוי), Livorno, 1861, 8vo. leaves 64<sup>a</sup>, 65<sup>a</sup>, 66<sup>b</sup>).

<sup>2</sup> The Hebrew equivalent of this name, נחמני, is used by Don Yitzchaq Abarbanel (who died in 1508); see *שושית משיחו*, *passim*. Another form נחמוני, used by at least two authors, is based on a false analogy with such names as מימיוני, מימיוני, &c. Of these two authors, one is the anonymous writer of the שם הבוריים (who was a grandson of R. Shemuel of Schlettstadt and therefore may be presumed to have lived in the xvth century); see Werbluner, *Debarim Attikim*, Part 2 (Leipzig, 1846, 8vo.), p. 9. The other is the anonymous writer of the שם דקוריין יש (Riva di Trento, 1560, 4to.), leaves 42<sup>b</sup>, 43<sup>b</sup>; see Zunz, *Gesch. u. Lit.* p. 121, Note d.

<sup>3</sup> After the whole of the introduction to the book, and a portion of the commentary on the pericope ייירא, had been, by mistake or otherwise, written on leaf 160, the scribe recommenced the introduction on leaf 162<sup>a</sup> as a fresh part.

<sup>4</sup> That leaf 128<sup>\*</sup> is a *bona fide* supplement to this MS., and not to MS. Add. 524. 1, is easily proved: (1) While a small portion of the last line in the supplement is blank, because no more matter was wanted to make this MS. perfect (at that particular time and in that particular place), there ever must have been between this supplement and MS. Add. 524. 1 a defect amounting to more than a page or so. (2) As in this MS., so also in the supplement, the verso-page has the catchword on the last, and not on a fresh, line, as in the case in the fellow-MS., so that one clearly sees that the supplement was written for the accommodation, even as it was written on the model, of this MS.

II. LEVITICUS—DEUTERONOMY. Leaf 161, perhaps<sup>1</sup> blank, wanting; 162<sup>a</sup>, *Leviticus* (176 wanting); 227<sup>a</sup>, *Numbers*; 281<sup>a</sup>, *Deuteronomy* (286, 303, 336, 337 [which last leaf is, however, supplied by 337\*], 341—344, wanting).

Begins (leaf 129<sup>a</sup>, on Ex. xxii. 26):

צעקת כל מתחנן לו...

Breaks off (leaf 340<sup>b</sup>, on Deut. xxxiii. 16; printed edd. on 13):

...וְעַל דִּעָתִי מִנְדָּר אָרֶץ וּמִלּוֹאָה

This commentary is not merely philosophical and cabbalistic<sup>2</sup> (as Steinschneider states in the Bodl. Catal. p. 1960), but also, to a great extent, Midrashic, and, as far as Ibn 'Ezra and to a certain degree also Rashi and Maimonides are concerned, also polemical<sup>3</sup>. It has been printed many times, both with and without the sacred text<sup>4</sup>; and it has been twice,

<sup>1</sup> Leaf 160<sup>b</sup>, certainly, looks as if the matter found there was to be continued on the immediately succeeding page; on the other hand we have now the introduction to Leviticus actually re-written on leaf 162<sup>a</sup>. These facts coupled with another, that leaf 161 is now lost, make it doubtful, whether this last-named leaf had ever been written on and afterwards cancelled, or whether it had remained blank, totally or partially, and had been afterwards lost.

<sup>2</sup> For a purely cabbalistic commentary on the Pentateuch by our author (consisting of a literal extract of all the cabbalistic matter from this work by an anonymous writer) see MS. Add. 493 below.

<sup>3</sup> The assertion, however, made by Chayyim Goldschmied that our author's *Pentateuch*-commentary was, on account of the polemics against Rashi and other commentators contained in it, called 'מלחמות הרמב"ן' (see Landau's edition of the 'Arukha, iv. p. xxxi, Note 2) is incorrect. At least the authority adduced for it has yet to be found. We have certainly read through the 316 closely-printed pages of the said 'מלחמות...' (Berlin, 1851, 4to.) without finding any trace of it.

<sup>4</sup> A word may be said here of the earliest printed editions of this commentary. (1) The dateless edition of 'Obadyah, Menassheh and Binyamin of Rome, of which a fine copy is in Christ's College Library (G. 4. 8), for the repeated use of which we here record our thanks to the Master (Dr Cartmell). (2) The Lisbon edition of 1489, of which copies are in the University Library and at Clare College, the latter (A. 5. 8) perfect at the end. (3) The Naples edition of 1490 (in the University Library), which, notwithstanding the assertion of the editor (or editors) to the contrary, labours under many shortcomings, owing both to the incorrectness and defectiveness of the MS. from which it was made; see *passim*. (The introduction to Deuteronomy, which is wanting in its place, is, however, to be found at the end of the whole work.) Its only merit, if merit it be, is its consistently conforming to the Naples editions of other works at that period, in which the names אלְדוֹם, אַלְדוֹם &c. are given by לְדוֹן, אַלְדוֹן &c. (4) The Venice edition of 1545 (ה"ש, י"ב, or מ"ק, or בְּהַרְמָבִין), for the loan of which we have to thank Dr Cookson, the Master, and Mr Wordsworth, Fellow and Librarian of St Peter's College. This edition, though not exactly a reprint of

at least, translated into Latin (see our description of MS. Gg. 4. 34, below). Author and work, then, being well known, we will confine ourselves to describing briefly the MS. before us.

The copy before us conforms, on the whole, to the printed editions; but has, nevertheless, several various readings of considerable value. Perhaps the most interesting, even if not most valuable, are the rhymes at the end of Exodus, which here stand thus (leaf 160<sup>a</sup>):

... יְרֻמּוּ אֶל הַכְּבֹד הַשּׁוֹקֵן בְּקָרְבוֹ  
וְהַנָּה נְשָׁלָם סְפִּרְתְּ הַגָּאֹלָה אֲשֶׁר ייְ אֱלֹהֵי יִשְׂרָאֵל בָּא בָּו  
לְבָנֵי יִשְׂרָאֵל עִם קָרְבוֹ  
הַשְׁוֹעֵן מִזְרָחָ שְׁוֹנָא וְגַאֲלָה מִזְרָחָ אַיּוֹב  
וְאַלְלוּ יְבָא  
בְּאַלְפֵי שְׁנָאָן וּרְכָבָרְבָּא  
לְתָתָלְוּ חֹרֶת אִמְתָּה לְחַנְחִיל יִשְׁאָת אַוְהָבָו  
בְּנָה בְּנִיתִי בֵּית זְבּוֹל לְשָׁכֵן שְׁכִינָתוּ עַל כְּרָבוֹ  
וּמְקָדֵשׁ לְמִקְדֵּשׁ שְׁהַמֶּלֶךְ בְּמִסְבָּבוֹ  
וּבְרוּךְ ייְ הַחֲפִץ שְׁלֹום עַבְדוּ אֲשֶׁר עַד הַנָּה עַזְרוּ לְבָא  
הַמּוֹדֵשׁ נְעָרָיו בִּשְׁבָבוֹ  
וַיְנִיקְהוּ דְבָשׁוֹ וְחַלְבָו  
וְלִשְׁמוֹ יְבָרֵךְ בְּקָרוּ וּעְרָבוֹ  
חוּקָו יְדִים וְפּוֹתָ וְעִנִּים בּוּשְׁלָות אַמְצָוּ "בְּנֵלֶךְ אַעֲזָעִי".

Of these lines, 5—9 are not to be found in any of the editions except the first (leaf 123<sup>b</sup>); and there only in an inferior state; while the last line, which may, however, be due to the copyist, does not occur even there.

The name of the original scribe was, perhaps, Mosheh<sup>1</sup>, as that name, whenever it occurs at the commencement of a line, is distinguished by three or five points being obliquely placed against it (see *passim*). He

the Naples edition, stands in close connexion with it, as may be seen *passim*, but particularly from the commentary on Gen. ii. 11 and the rhymes at the end of Numbers (leaves 6<sup>b</sup>, col. 2 and 129<sup>b</sup>, col. 2). Steinschneider should scarcely have called this an *editio castrata*, seeing that, a few Antichristianas (?) excepted, it is as full as, and, in some respects, even fuller than, the preceding editions. (5) If there be a Venice edition, which deserves so disparaging an epithet, it is that of 1548 (King's College Library, A. 5. 1 and Trinity College Library, A. 14. 9); although, on the other hand, it must be remarked, that in this edition the commentary is a mere accessory. The first three editions must have been derived from three different MSS. The other early editions are not accessible to us.

<sup>1</sup> It does not necessarily follow, that a name, distinguished by points, &c., in a MS., is always the scribe's; it may be that of the original owner (see *Excursus I.*). In this case there is the less certainty in assigning the name Mosheh to the scribe, as the letters *מ* and *נ* are invariably used by him for the filling up of the vacant spaces of the lines.

was, if one may judge from his hand, a Sephardi of the Peninsula, and lived about 1330—1380. He must have been a superior man in point of learning, if not in that of calligraphy. The following peculiarities, which one or all may however be due to the copy before him, are worthy of note:

1. Instead of the **בע"ה** of the printed editions, he has **בנ"ה**<sup>1</sup> (see, for instance, leaf 282<sup>a</sup>).

2. Rashi he gives invariably by **ר"ש** (see this Catalogue, pp. 40, 48, 67).

3. He occasionally divides a word, placing part of it on one line, and part on the next line (see, for instance, leaf 272<sup>b</sup>, lines 10 and 11).

In addition to this scribe, others (owners or otherwise) have left their marks on this MS.:

1. A Peninsular Sephardi of the xvth century, who wrote on the margins and in current character (see *passim*).

2. Another Peninsular Sephardi of the xv—xvith century, who wrote on the margins and in Rabbinic character (see 131<sup>a</sup>, 134, 135).

3. A third Peninsular Sephardi of the xvith century, who also wrote on the margins and in Rabbinic character (see 145<sup>a</sup>).

4. A fourth Peninsular Sephardi, who wrote leaf 128\*. The MS. must have become defective, at the latest, towards the middle of the xvith century, which defect was, however, made good by the insertion of this leaf about that time. It is in Rabbinic character, numbering 33 lines to the page.

It begins (on Ex. xxii. 15 and 16; printed editions 15):

ירבו עצבותם אחר מהרו...

And ends (on Ex. xxii. 26):

כִּי חנוך הוּא וְשׁוֹמֵעַ צָעֵקָת...

5. A Greek Sephardi, who wrote leaf 337\*. It is written in Rabbinic character of the latter part of the xvith century, and contains 34 lines to the page.

It begins (on Deut. xxx. 43; printed editions 40):

כִּי בָנֵין בֵּית שְׁנִי לֹא הָרְגִינוּ גּוֹם עַמּוּ...

And ends (on Deut. xxxiii. 3):

...יִאמֶר נִמְעַת

6. Another Greek Sephardi of the xvi—xvith century, who wrote in an inelegant Rabbinic character, on the margins of 139<sup>a</sup>, 214<sup>a</sup>, 304<sup>a</sup>, 318<sup>a</sup>, 319<sup>a</sup>, 319<sup>b</sup>.

The state of this MS. is, when compared with Add. 524. 1, not very bad. In addition to the losses of leaves enumerated above we must

<sup>1</sup> This is to be added to the instances given by Zunz in his interesting article on **א"ה** and **ב"ה** in Steinschneider's *חֲמִיכָא*, x. p. 50.

however mention: 1. That leaf 223 is torn; but there is nothing missing; 2. That the outer margins of leaves 276 and 296 have been cut away by the bookbinder, by which process some valuable notes have been destroyed; 3. And that the whole MS. is a little stained, soiled, and worm-eaten; but the paper, except in two places (288<sup>b</sup> and 329<sup>b</sup>), where its texture was originally rather loose, is fairly strong to this day.

[Library-mark, Add. 524. 2; bought in 1869 from. H. Lipschütz.]

### No. 55.

Parchment and paper, in folio, 10 in.  $\times$  7 $\frac{1}{2}$  in.; (originally 344 leaves, 8-sheet quires, the inner and outer sheets parchment, the rest paper), 33 lines; Rabbinic character, Greek Sephardic handwriting of the XIV—XVth century.

### הדרושים בפירוש התורה [לרבנו משה בן נחמן ירונדי]

Commentary on the PENTATEUCH, by R. Mosheh b. Nachman of Gerona (Ramban, Nachmanides); defective.

Leaf 1, blank; 2 (wanting) Introduction; 3<sup>b</sup>, *Genesis* (17, 19—30, 32, 33, 35—38, 40, 41, 43—46, 48, 49, 51—54, 56, 57, 59—62, 64, 65, 67—70, 72, 73, 75—77, 79—81, wanting); 82<sup>b</sup>, *Exodus* (83—86, 88, 89, 91—94, 96—98, 100—115, 117, 118, 120, 121, 123, 125, 126, 128 and all afterwards wanting).

Begins (leaf 3<sup>a</sup>, in the introduction):

בחזקיא וספר תאני הראה להם והם ...

Breaks off (leaf 127<sup>b</sup>, on Exod. xxii. 7):

... והנכון שיקרב אל האללים לשבע שנגב כמו שהוא ...

From the enumeration of leaves given above, it will be seen that this MS., as it now stands, is a mere fraction of what it originally was. It is nevertheless of no small value. For although it conforms on the whole to the printed editions, it yet not only favourably contrasts with them in point of general correctness, but also in occasionally containing matter not to be found in them<sup>1</sup>.

<sup>1</sup> Of the several readings found here, and not in the printed editions, we will only mention one, in which it says, that *Noah saw Adam* (MS. leaf 22b, on Gen. x. 2—6), because the passage had been severely commented upon by the author of the work contained in MS. Add. 508. 4 (R. Zekharyah Hakohen; see No. 59 of this Catalogue below). The passage in question runs here thus:

... ויעיר להם על מה ובני שראו המבול והיו בתיבה והנה הוא עד מפי עד בכל עין המבול ועד שלישיו על היוצרה כי מה דראה אדם הראשון ויצחק ויעקב דאו שם ...

It is not improbable, that this very MS. was in the hands of R. Zekharyah Hakkohen, and that he took from it his points of attack against our author (see the foregoing Note), although this is not the only copy in which the objectionable passage alluded to occurs (see No. 56 of this Catalogue).

The vacant spaces at the end of lines are filled up with part of the word on the next line, and occasionally by an 8 (see Excurs. I.).

The following have left marks of their ownership on this MS.:

1. An anonymous Greek Sephardi of the commencement of the xvth century, by writing notes on the margins. These contain a few supplements of words and phrases forgotten by the original copyist, and now and then also an emendation or suggestion belonging to the annotator himself (7<sup>a</sup>, 7<sup>b</sup>, 92<sup>b</sup>, 123<sup>b</sup>). Any other marginal supplements in a Greek Sephardic hand, belong to the original copyist himself.

2. The anonymous writer of the words: חָדֵישׁ חֲתֹורָה מִזְרָמָבָן זָל' (leaf 1<sup>b</sup>). The writing is in Sephardic Rabbinic character, of surpassing beauty, and belongs to the end of the xvth century.

3. R. Elqanah קְפָשֵׁל (leaf 1<sup>a</sup>). This name is written in bold Sephardic Rabbinic character (not Greek Sephardic, which one would have expected). The writing belongs to the xv—xvith century.

4. An anonymous annotator, who wrote between the lines and on the margins of leaves 4<sup>a</sup>, 6<sup>a</sup>. The writing is Sephardic Rabbinic character of the xvith century.

5. R. David b. Meir Ibn בְּבִינִישְׁטִי (?Benevenisti). This name is written in Sephardic square character (leaf 1<sup>a</sup>). The writer seems to have belonged to the xvith century, and lived, no doubt, in Turkey.

6. On leaf 1<sup>b</sup> are two entries, recording money transactions, in 'Spagnol' (Judæo-Spanish) and written in Sephardic current character. The following names occur: (1) of persons: R. Yomtob אַלְנָקוֹה, R. Mosheh שְׁבָת, and R. Mosheh b. אלְחָאתָה; (2) of places: Constantinople אַיְשָׁטָמָנְבּוֹל; (3) of money: Reals רִיאָלִישׁ. These entries belong, apparently, to the xvii—xviiiith century.

7. R. Abraham Hallevi הַלְּבִיב. This name is to be found on leaf 4<sup>a</sup>, outer margin. It is a signature, somewhat artistically executed, in Sephardic current character of the xviii—xixth century. For some time past this MS., with the one described in the last No., have formed one volume, but the matter missing between them amounts to more than a page<sup>2</sup>.

<sup>1</sup> As of this name there is only left the faintest trace possible we specify it minutely as being 3 in. from the upper, and 3 $\frac{1}{2}$  in. from the outer, margin. Is this the father of R. Eliyyah קְפָשֵׁל?

<sup>2</sup> The matter missing is from מִזְרָמָבָן טְרוּעָן אֶת לֹא שְׁלָחָן (Ex. xxii. 7) to לְשָׁן קְשֹׁר וּכְן (Ex. xxii. 15 and 16).

The entry, partly in Rabbinic and partly in current (Polish) character, on fly-leaf 2<sup>a</sup>, is in the hand of H. Lipschütz, the bookseller; it runs thus: פ. רמן על התורה חסר מן הקדמה וכן פרשׁת זואת הברכה. This statement refers to the time, when MS. Add. 524. 2 was bound at the end of this MS.

The condition of the MS. is not good; as, besides the defects enumerated above, leaf 3 is almost gone, as is also part of 66, while 115 is badly torn; and damp as well as worms have done considerable injury to this otherwise very interesting copy.

[Library-mark, Add. 524. 1; bought in 1869 from H. Lipschütz.]

### No. 56.

Paper, in quarto, 8 $\frac{5}{8}$  in.  $\times$  6 in.; 202 leaves, mostly<sup>1</sup> 5-sheet quires, 21 lines; Rabbinic character, Egyptian Sephardic handwriting of the xvth century.

**חרושים בפירוש התורה [לרבנו משה בן נחמן רונדי]**

Commentary on the PENTATEUCH, by R. Mosheh b. Nachman of Gerona (Ramban, Nachmanides), in several parts<sup>2</sup>. Part 1; defective.

I. Genesis. Leaves 1—3 wanting; 4<sup>a</sup>, *Introduction*; 6<sup>b</sup>, *Genesis* (12 wanting); 202, probably blank, wanting.

Begins (leaf 4<sup>a</sup>, in the *Introduction*):

אמר שיהיה בבריאת המחצב שער בינה בתולדותינו ...

Ends (leaf 201<sup>b</sup>):

... ויבן הענן במקצת שבת ובמקצת בתוכות<sup>3</sup>. תם ונשלם של'הע שבב לאל העולם מעתה ועד העולם.

אתחל לכתוב ספר ואלה שמות, בעורת האל השוכן מראות אמן.

<sup>1</sup> The first quire has six sheets.

<sup>2</sup> That the scribe wrote this commentary in several (probably five) parts, is clear, from the phrases with which he finishes, on leaf 201<sup>b</sup>, Genesis and introduces, or rather announces, Exodus. It is, therefore, also very probable, that leaf 202 remained blank; and being blank, it was ultimately lost.

<sup>3</sup> From these short quotations even it will be seen, how rich in omissions this copy is; for not only is in each line one word less than even in the commonest editions, but there is the whole of the concluding rhymes, after that book, omitted.

<sup>4</sup> See Note 2.

Although this MS. conforms, on the whole, to the printed editions, from which it, in most cases, only differs by the omissions and mistakes (of which latter it has not a few), it is, nevertheless, of great importance for the following two reasons:

1. Like MS. Add. 524. 1 it has (leaf 51<sup>a</sup>) the rare reading, that Noah saw Adam (see this Catalogue, p. 170, Note).

2. It has (leaf 34<sup>a</sup>, on Gen. iv. 22) between **אין בזה טעם להזכיר בכאן** and **ומדרש אחד לרבות'** the strange phrase **והסיף המחבר ז"ל**; and again between **עד כאן ר' אליעזר** and **וADDRIM בפרק ז' ע"ב**. Now, this is an important key. It is, in our opinion, an indication, wherever the **עד כאן** occurs in this commentary (and it occurs several times even in the printed editions; see *passim*), that just shortly before that, an addition had been made by the author himself at the second<sup>1</sup>, or even a later recension<sup>2</sup>.

The original scribe's name was, probably, Abraham, as the letters **נ** and **ם** are frequently to be found at the end of lines (see *Exeurus I*). This scribe was a Sephardi, and either a native of Egypt, or, at all events, trained there (probably both); as his peculiar handwriting (besides the consistent omission of the use of the **ה**, where others would place it) will testify to. This scribe has a few peculiarities worth mentioning:

1. He always repeats the last word or two of the verso-page (being the last of the line, or on a line by themselves) on the next leaf; thus forming a species of catchword.

2. He very often leaves spaces for large initial words and phrases, some of which spaces either he, his assistant (see later), or a later scribe (or owner, see later) fills out. Some of these spaces are filled out with smaller letters than originally intended, while others are still blank.

3. Sometimes he leaves spaces, as if there was something missing, whilst in reality such is not the case; and although part of this is no doubt owing to the brittleness of the paper, this cause alone will not account for every case.

An assistant apparently, of the original scribe, a Peninsular Sephardi, wrote the latter part of leaf 56<sup>b</sup>, the whole of 201<sup>b</sup>, filled out a few of the vacant spaces, and made also some corrections.

Others, however, besides these two scribes, have contributed to this MS. as it now stands; these were probably owners.

<sup>1</sup> That, at least, a second recension was made by the author is well known from his remark on Gen. xxxv. 16 (not 17, as in Steinschneider, probably by a misprint).

<sup>2</sup> The final recension was made, shortly before the author's death, somewhere in Palestine (? at 'Acco, i.e. St Jean d'Acre); this final recension, however, seems to have been at least a third, as a second had most assuredly been made at Jerusalem itself (.... **ועכשו שבתאי לירושלים**....; see the preceding Note).

1. A Peninsular Sephardi of the xv—xvith century, by supplying omissions (which he did by filling out vacant spaces, and insulated words over some of the lines). He wrote in Rabbinic character.

2. Another Peninsular Sephardi, also of the xv—xvith century, by supplying corrections on the margins. He wrote in current character. Twice (leaves 60<sup>a</sup> and 138<sup>b</sup>) he has supplied also drawings (as a 'hand,' &c.) to draw the reader's attention to a particularly striking passage in the commentary.

Three other owners have left their marks of ownership in a less pretentious way:

1. A Peninsular Sephardi of the xvith century, by writing the words עמ"י עש"ז (on leaf 4<sup>a</sup>) in Rabbinic character.

2. An Italian, also of the xvith century, by writing (on leaf 4<sup>a</sup>) the words בראש להרמב"ז י"ל in Rabbinic character.

3. Another Italian, but of the xvith century, by writing in mixed (Rabbinic and current) character the abbreviation בשם ה' (i.e. בהנוא"ל נושא ונתלה אמן לעולם).

The state of the MS. is very bad, owing partly to the original brittleness of the paper (see above), partly to the corrosive nature of the ink, and partly to damp. Between these three causes the MS. has been almost ruined. From leaf 37 onwards, there are few leaves indeed, which have not lost whole words, or even whole lines; from leaf 100 to leaf 133, however, entire pieces of the middle have fallen out and continue to do so to this day, on the slightest touch. From 134 onwards, however, the leaves are in tolerable condition.

[Library-mark, Add. 525; bought in 1869 from H. Lipschütz.]

### No. 57.

Paper, in folio, 11 $\frac{3}{8}$  in.  $\times$  8 $\frac{1}{2}$  in.; 602 leaves, mostly<sup>1</sup> 5-sheet quires, 24 lines; the text (on the verso of each leaf) in Sephardic Rabbinic character, and the translation (on the recto) in Italian handwriting of the xv—xvith century.

חדושים בפירוש התורה [לרבנו משה בן נחמן יונדי עם העתקה רומיית לפולוני אלמוני]

<sup>1</sup> The exceptions are quires 17 (which has four), 18 (which has seven), 27 (which has again four), and 35 (which has six sheets).

Commentary on the PENTATEUCH, by R. Mosheh b. Nachman of Gerona (Ramban, Nachmanides), with a Latin translation by an anonymous author, in several parts<sup>1</sup>; defective.

I. GENESIS—EXODUS. Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, 2<sup>a</sup>, rhymed preface; 2<sup>b</sup>, 3<sup>a</sup>, general introductions to the whole Pentateuch; 12<sup>b</sup>, 13<sup>a</sup>, *Genesis* (291—300 wanting); 544<sup>b</sup>, 545<sup>a</sup>, *Exodus*; leaves 603—612 and all afterwards missing.

Begins (leaf 1<sup>b</sup> with the usual formula of commencing a book, the superscription of the work and the text of the rhymed preface):

ב"ה חורי ה תורה לר' רביינו משה בר נחמן תנצ"ה. באימה ביראה ברחת  
and (leaf 2<sup>a</sup> with the translation of the superscription and the preface):

Innouationes in legem Magistri Magistri nostri Moyse bar naman sit anima sua ligata in ligamine vitae. Cum timore cum metu cum tremore...

Breaks off (leaf 602<sup>a</sup>, in the translation of the commentary on Ex. vi. 13):

... qui[a] tibi omnia verba non ad aaron tecum et te  
and (leaf 602<sup>b</sup>, in the text of the commentary on Ex. vi. 14, and with seven words of Ex. vi. 15, in the sacred text):

... זעדר כי הם בעצם חסידי עליון ראיים לספר בהם נאבות העולם. ויקח  
אהרן את אלישבע בת עמיינרב אהבות

The Rabbinic text, in this MS., was either copied from the very MS., which served as copy for the Lisbon edition, or from that edition itself; more probably, however, the latter was the case, as our MS., except that it has throughout אלים for the אלים of the Lisbon edition, too minutely reflects the advantages and disadvantages of that edition, not to stand in an absolute connexion with it<sup>2</sup>. The various readings taken

<sup>1</sup> The whole commentary, together with the translation, was written either in two parts (I. *Genesis*, *Exodus*; II. *Leviticus*, *Numbers*, *Deuteronomy*), or, which is even more likely to have been the case, in three parts (I. *Genesis* and part of *Exodus*; II. the remaining part of *Exodus* and the whole of *Leviticus*; III. *Numbers*, *Deuteronomy*). From the way in which *Genesis* ends and *Exodus* begins, on the one hand, and the way in which the latter breaks off, on the other hand, we see that *Genesis* and *Exodus* (be it only part of the latter) were to form one volume, and that, at all events, something was wanting to make up this first part.

<sup>2</sup> We will only give a few striking examples. Leaf 53<sup>b</sup> (on Gen. ii. 3) we miss, as in the Lisbon edition, the whole of the passage: וַיֹּאמֶר קָדְמָה אַחֲרָה... . . . חַמְשָׁת אלְפִים (see this Catalogue, p. 145). Leaf 61<sup>b</sup> (on Gen. ii. 11) we have . . . בְּאַלְכְּנוֹרְאָה . . . as in the Lisbon edition (the Naples edition has . . . בְּאַלְכְּנוֹנָה . . .). Leaf 85<sup>b</sup> (on Gen. vi. 1) is even to be found the very abbre-

from MSS. (א"ג), or such as are of the scribe's own suggestion (ג), which are occasionally to be found on the margins, are, no doubt, a mere after-thought on the part of the copyist, as is also the partial supply of vowel-points (on leaves 1<sup>b</sup>—10<sup>b</sup>, 21<sup>b</sup>—87<sup>b</sup>, 91<sup>b</sup>—94<sup>b</sup>, 98<sup>b</sup>—100<sup>b</sup>, and insulated words to almost the end of the volume). The copyist's name was, probably, Hillel, as the letter ה serves a good many times to fill out the void spaces of the lines (see *Excursus I.*). Although his Latin handwriting was of Italian training, he must have learnt to write Hebrew from a Peninsular Sephardi.

The translation, whether it be viewed with respect to Rabbinic, or to Latin lore, is no monument of great learning. One, certainly, could have forgiven the translator the inelegance of his Latin diction, seeing that he had to contend with a treble difficulty: he had to render into Latin, thoughts that had been conceived almost three hundred years before in another language, and this not merely in the ordinary Rabbinic, but in the peculiarly coloured, cabballistico-poetical, Rabbinic of Nachmanides. But what one cannot forgive the translator is his evident and frequent misconception of the text before him<sup>1</sup>. The translator seems to have

violation of the Lisbon edition for 480 (פ"ג) which in the common editions is given in full. Leaf 406<sup>b</sup> the pericope וַיַּשְׁלַח leaves off, as in the Lisbon edition, with לְמַלְךָ הַמָּשִׁיחָ ... and not as the other editions, with בְּמַהְרָה גִּלְעָד ... Leaf 411<sup>b</sup> (on Gen. xxxvii. 26) is not merely, as in the Lisbon edition, the commentary on a later verse given before that on an earlier one, but the very mis-spelling of the word לְרִצְחָנָה (for לְרִצְחָה) is to be found, even as it is there.

<sup>1</sup> To give only two instances out of the many, we adduce: (1) that leaf 10<sup>a</sup>, he translates עַד יְשִׁיבֵינוּ קְבָלָה שֶׁאָמַת כִּי כֹּל הַתּוֹרָה כְּלָה שְׁמֹוֹתֵינוּ שֶׁל ... by *Etiam est in manibus nostris cabala veritatis quia tota lex tota ipsa nomina sua de sancto benedicto ipso...* and (2) that leaf 545<sup>a</sup>, he translates ... הַשְׁלִיטָם הַנְּתִיבָה סְפָר בְּרָאשִׁית ... by *Perfecit scripturam libri Beressit...* A superior man alike in Rabbinic and Latin scholarship, seems, on the other hand, to have been another translator of Ramban's commentary on the Pentateuch into Latin. MS. R. 8. 2, in the library of Trinity College, in this University, includes a fragment, consisting of a single quire of eight leaves, which contains the commencement of this commentary on Exodus (Introduction up to iii. 12 inclusive). This translator (see later) gives the second of the two passages just quoted, thus: *Finivit scriptura librum Genes[eos]...* which, at all events, shows that he understood the author he had before him. We take this opportunity of thanking the College for their liberality in granting us the use of that valuable MS. In return for their kindness, we will furnish them, in addition to correcting an unaccountable mistake, which has crept into their printed Catalogue, respecting the volume of which this work forms part, with fresh matter in connexion therewith, which was, at the time of the publication of the Catalogue, unknown to us.

1. Only the first of the three works contained in R. 8. 2 (Isaiah, Hebrew and Latin) was copied by the scribe who is the copyist of the MS. described in this No. (57); the second and third work (Moreh Maqom and the Fragment

been one of those semi-learned Physician Rabbis with which Italy literally swarmed after the heart-rending catastrophe in the Iberian Peninsula (1492—1507).

As regards the copyist of the translation, he is in our opinion identical with the translator himself; and the translation was, no doubt, copied at the same time as the text, as the identity of the ink throughout in both, the emendations (by the original copyist) both in text and translation (on the verso-page; see, for instance, leaf 42<sup>b</sup>), the occasional summaries (in Latin on the recto-page) on the margins, but above all, the boldness of the ductus which characterises both the Rabbinic and the Latin, and the fact of the contents of the respective pages closely corresponding with one another, will clearly show. If the translator as such cannot obtain the approval of the reader, he will do so, and this deservedly, as copyist, of this splendidly executed MS.

Five owners, all of whom were, apparently, Englishmen and of the XVI—XVIIth century, have left their marks of ownership in this volume, in various ways:

(1) A good hand; (a) by writing at the end (leaf 602<sup>b</sup>) sunt quinteriones 60; and (b) by numbering on the verso-page the leaves down to 290 inclusive.

(2) A hand full of character and distinctness: by writing mostly on the verso-pages, with more or less interruption, from leaf 71<sup>b</sup> to 421. The Hebrew interspersed in its remarks, which are written in Latin, is in Rabbinic character. Leaf 111<sup>b</sup>, on occasion of Nachmanides giving the Rabbinic opinion (*Bereshith Rabbah*, cap. 33) that Palestine had not been subject to the Flood, the annotator has: *Terra israel non fuit inundata, o vanitas*, forgetting that one of the Prophets (*Ezek. xxii. 24*) must have had the same tradition.

(3) A trembling hand: by putting on leaves 232<sup>b</sup> and 235<sup>a</sup> the letters a and b respectively.

of Latin translation of Nachmanides' commentary on Exodus) were copied by Gabriel de Cingulo.

2. There can be no doubt, that, as the *Moreh Maqom* is the work of Elisha' of Viterbo, so is also the fragment of the translation of Nachmanides' commentary; and that, as the translation of that commentary on Exodus was certainly preceded by a similar one of that on Genesis, so it was, most probably, succeeded also by a similar one on the other parts.

3. This Elisha' of Viterbo is probably identical with Egidio of Viterbo, who, according to Rubin (רַבִּין אֶלְיָהוּ וִטְרָבָה, p. 24; see שְׁמַרְתָּה, v. 3), translated cabbalistic books (as the *Zohar*, &c.) into Latin. Rubin calls this Egidio a נָזָר (by which he understands a Christian pure and simple); if Egidio was, at all, a Christian, he was a נָזָר (i.e. a Jew converted to Christianity), but in no case a Christian by birth. This Egidio must, of course, not be confounded with Cardinal *Egidio*, Bishop of *Viterbo* and pupil of Elias Levita.

(4) A somewhat careless and intricate hand: by writing, mostly on the verso-pages, references, explanations of difficult words and phrases, &c. The whole, naturally written in Latin, has occasionally Hebrew words; these are in square character. The first trace of this hand is on leaf 1<sup>b</sup> and the last on 562<sup>b</sup>. Although there are many leaves left without notes, the greatest gap is to be found between 416 and 560<sup>b</sup>.

(5) A neat hand: a) by writing on leaf 1<sup>a</sup>: ר' מישָׁה בֶּן נַחְמָן. i. ר' מִשְׁׁה בֶּן נַחְמָן. i. Rabbi Mosis filii Nachmanis in librum Bereshith i. Genesin, et in sex priora capita Elleh shemoth i. Exodi, vsque ad versum decimum quartum capitisi sexti Exodi commentaria; b) by putting, on leaf 1<sup>a</sup> (the library-mark) 20. The writer of this seems to have been the last owner of this MS., Thomas Whalley, D.D., and Vice-Master of Trinity College, who presented it to the University, as the printed Latin label, on leaf 1<sup>a</sup>, states.

The condition of the MS., except for the above specified defects, is very satisfactory.

[Library-mark, Gg. 4. 34; presented in 1637, by Dr T. Whalley.]

#### No. 58.

Parchment, 12½ in. × 6½ in.; 2 leaves (forming the outermost sheet of a 6-sheet quire), 2 columns, 32—33 lines; Greek Ashkenazic handwriting of the XIII—XIVth century.

#### חרושים בפירוש התורה [לרבנו משה בן נחמן ירונדי]

Commentary on the PENTATEUCH, by R. Mosheh b. Nachman of Gerona (Ramban, Nachmanides); a fragment.

This fragment constitutes the remains of a magnificent copy, full of variants, and which, no doubt, contained originally Ramban's commentary on the whole Pentateuch, although we have now only two disconnected pieces on Leviticus.

The leaf now marked 1 begins (on vi. 2):

(שנעלת האברים) מון הארץ למובח בלילה ...

and breaks off (on vi. 23):

... אבל אם לכפר שם הכניסה

The leaf now marked 12 begins (on xii. 2):

(ראשה ואבירה כברים עליה) לפירושי ולא ידעת מאי זה ...

and breaks off (on xiii. 3):

... שהן נבותין מפארה החמה (ואם כל מפארה)

The following note of an owner in a mixed (oriental and Egyptian) Sephardic hand of the xviii<sup>th</sup> century, is to be found on leaf 1<sup>b</sup>:

מי טיני ח"ר יודעה אַרְרִיטִי ה"י סְפָרִים שְׁבִילִי אַמְוֹנָה וְחַסְדָּלָאָבָרָהּ  
מֵר זְקָנוּ מִוְתְּחִידָא אַסְמָ' כְּתִיבָת יְדָמְעָשִׂוֹת

This note if written in Egypt, was probably written during, or after, the time of R. Chayyim Yoseph David Azulai's sojourn in that country, whither he went to his daughter's marriage. See *כְּכָר לְאָזְן* (Livorno, 1801, 4<sup>o</sup>), leaf 202<sup>b</sup>, letter ב, 5. (For more information concerning owners, see MS. Add. 511. 1.)

Having served for some time as binding to MS. Add. 511. 1, it is in various places almost illegible; particularly leaf 12<sup>b</sup>, which has been more exposed than the rest.

[Library-mark, Add. 511. 2; bought in 1869 from H. Lipschütz.]

### No. 59.

Paper, in quarto, 7<sup>5</sup><sub>8</sub> in x 5<sup>7</sup><sub>8</sub> in.; 24 leaves, 6-sheet quires, oriental Karaite (Sephardic) handwriting of the xviii<sup>th</sup> century.

**השגות על איזה מקומות בפירוש הרמב"ן על התורה לר' זכרייה בן משה הכהן הרופא**

Strictures on select passages in Nachmanides' PENTATEUCH-commentary, by R. Zekharyah b. Mosheh Hakkohen the Physician; defective.

Leaf 1, wanting<sup>1</sup>; 2<sup>a</sup>, *Genesis*; 9<sup>a</sup>, *Exodus*; 9<sup>a</sup>, *Numbers* (12 wanting); 15<sup>b</sup>, *Deuteronomy*; 15<sup>b</sup>, date of the author's death and elegy on it by R. Abraham Hakkohen (the author's son?); 16 and all afterwards wanting.

<sup>1</sup> If any one, after following our description of the MS., will turn to II. הַחֲלִזָּן pp. 161, 162, and read the שְׁוֹר עַל הַרְמָבָ"ן which the Editor has there printed, we are satisfied that he will not fail to share our conviction that that poem was written by our author as an introduction to the work here described; and that, in all probability, it actually stood on the leaf at the beginning, which is now lost. The Editor of *הַחֲלִזָּן* appears to have found the poem copied separately into a miscellaneous volume in such a way as to afford him no certain clue to the authorship, though his clear-sightedness has enabled him to see that it must have stood at the head of some book containing answers to the attacks of Ramban on *Ibn 'Ezra* and *Maimonides*. Steinschneider (Catal. Codd. Heb. Bibl. Acad. Lugd.-Bat. p. 143) very nearly hit the mark when he suggested that this poem was written to precede the *שְׁגָגָת* of our author relating to the טַפְרַת הַמִּצְוֹת (Cod. Vat. ccxlii); and had he seen this קַוְנִיטָרָס itself, he would no doubt, have been the first to discern the fact.

Begins (leaf 2<sup>a</sup>, on Gen. x. 2):

(מתושלח) ראה את אדם. שם ראה את מתושלח. יעקב ראה את שם. עמרם ראה את יעקב. אחיה השילוני ראה את עמרם. אליהו ראה את אחיה וудין הוא קיים<sup>1</sup> הנה מאמורים מתושלח ראה את אדם יראה שנח לא<sup>2</sup> ראהו ... .

Ends (leaf 15<sup>b</sup>, in Nachmanides' commentary, on Deut. v. 5):

... זהה להגior לכם לפרש להם לכל דבר ודבר ע"ב  
 יום ה' ט"ז לכסלו שנת הארץ<sup>3</sup> פניך ונושעה נעדר פלוסוף האלקי הנ' ב"ר  
 וכרייא כהן צדק בכ"ר משה רופא יש"ע עמה"ן והנה הקינה שעשו  
 אקוב' ומני ואבכה על מרירות אבוי אויל' לזאת אשפוז רוח מורת  
 ביום אשר ושבו כל המאורים ונום רבה שאיה לכל חכמאות ובינות ביום  
 נעדר גבירותי זכירותי קנים אكون תמורה שור בשורת<sup>4</sup>  
 קניים ים נסבות לרוב עצם מדרותי (ב)לו הם נסבות לרוב עצם מדרותי  
 יrho צמאים לזאת גדרה בעורת<sup>5</sup> אוניה בחלקו אני בעת פטרותי  
 מזיו שכינה באור עלין מהורותי כהן ומורה כמן יורה בעתו איש  
 האל אשר אין עורך אליו אספו ונם נפשו צורה תהיה בצרור לחים לעד  
 מי ים ונשם וכי כל הנחרות הו

Our author was, no doubt, a Greek Rabbanite. He is known as a synagogal poet (Zunz, *Literaturgesch. d. s. Poes.* p. 378?). But he is better

<sup>1</sup> See T. B. Baba Bathra, 121<sup>b</sup>.

<sup>2</sup> In the printed editions, accessible to us, as indeed also in many MSS. of Nachmanides' Pentateuch-commentary, the passage (that Noah saw Adam) against which R. Zekharyah here successfully argues, is not to be found. But in two MSS. preserved in this Library (Numbers 55 and 56 of this Catalogue) it is to be found. The age and locality, in which the former of these two MSS. was executed, make it not improbable that our author had that very copy in his hands, when he wrote this little, but valuable, work.

<sup>3</sup> The Hebrew &c. is without the points usual on such an occasion; in all probability, however, the whole word stands for the date, which would give 1446.

<sup>4</sup> This elegy has the acrostic כהן, אברם כהן, the sixth line having not merely the letter כ, but the whole word כהן. This Abraham Kohen is, probably, the author's son. The value of the acrostic was, apparently, noticed by an oriental Sephardic owner (a Rabbanite) of the xvi—xvith century, since he has written against the elegy the words אברם כהן; although, singularly enough, he must have soon forgotten this fact, since he suggests for the fifth line (א), which, because he could not understand the word, יי (חילול), did not please him, another line (כ), which again deprived the poem of its א and has only one merit, that of being slightly superior in diction to the original.

<sup>5</sup> So in MS.; read כפו.

<sup>6</sup> So in MS.; read בערתי.

<sup>7</sup> In a Greek ritual in this Library (MS. Add. 542) are to be found three poems by our author, the first two of which are noticed by Zunz, one having no acrostic and one with זכירותי, and besides these a third with the acrostic ש. שלש תקיעות תקע שילש ואת וחריאשו which begins and ends

known as R. Zekharyah the Philosopher (Assemani, *ccXLIX.* p. 207); the title *the Physician* belongs, apparently, to his father (see superscription of the elegy). The present work is, no doubt, the famous קומטרים<sup>1</sup>, heard of by many, but, in modern times at least, seen by none, and, apparently,

<sup>1</sup> The word קומטרא (occasionally also קומטראש, קומטרים, &c.) seems to mean a set of sheets, written on or not, forming a quire, or quires, of parchment or paper. It is probably a corruption of the late Latin *quaternus* (like the French *cahier*, old French *quayer*, and the English *quire*, old English *quayer*), a gathering of four sheets. In this sense we find the word used by Rashi (1040—1105), as may be seen from his commentary on T. B. *Menachoth* 32<sup>a</sup>, טבב. The Tosaphists (North French Rabbis of the age succeeding that of Rashi and founded chiefly by his grandson R. Ya'aqob b. Meir, or, as he is more commonly called, *Rabbenu Tam*) use the word exclusively for Rashi's commentary on the several parts of the Babylonian Talmud. Subsequently the word was used again less exclusively for any smaller works and pamphlets, or single quires of larger works. This was especially the case from the xirth century downwards among Sephardic authors, scribes and others, who, however, write the word קומטרא. In this sense the word קומטרים is used by R. Menachem Tamar of Greece (see Steinschneider, *Catal. Codd. Heb. Bibl. Acad. Lugd.-Bat.* p. 143), and probably before him, by his grandfather, the author of this little work, himself. Elias Levita, misled by the immediate succession of the to the in קומטרא derives this word (s. v.) from the Italian *quinterno* (Latin *quinternus*), an expression with which he would become familiar in the Venetian printing offices of the xvith century. But, though the words *quinternus* and *quinternio* may have existed as early as the xivth century in the sense of a 5-sheet quire (Du Cange s. v.) there seems no trace of them at an earlier date; and, indeed, their formation shows that they could only have been invented after the use of *quaternus*, signifying a quire, had been long known. Zunz (*Zeitschr. f. d. Wissensch. d. Judenth.* p. 324, Note 55) takes קומטרא to be an abbreviation of the קומטרים of the Gemara and the equivalent of the Latin *commentarius*; but it is clear, that מקומטרים (T. B. *Gittin* 28<sup>b</sup>), ממקומטרים (Ibid. 29<sup>a</sup>), and ממקומטרים (T. Y. *Yebamoth* xvi. 5) are used not of things but of persons; and therefore, as Buxtorf long ago suggested, the word קומטרים represents the Latin *commentariensis*, and not *commentarius*. *Commentarienses* (see the passages quoted by Du Cange s. v.) were governors of prisons, to whom the execution of condemned prisoners was committed. Buxtorf perceived that, in the view of the Talmud, the contrast lay between persons and persons, between the בית דין, who were incorruptible, and the קומטרים של נכרים של ישראל, who were liable to be bribed; though, in explaining קומטרים by *judices criminales*, he has given the word *commentarienses* a sense for which there seems to be no authority. Landau (*Arukha s. v.* קומטרים) has fallen into a strange mistake (all the more strange, seeing the free use he has made of Buxtorf's labours), in stating that Rashi and the Tosaphists misunderstood the word קומטרים. We have no means of examining MSS. of Rashi on the passage in *Gittin*, on which he comments, to see whether the true reading of his words is מבוין יהרג, according to the printed editions, or מבוין להרוג, as the phrase runs in the *Menachoth* of *Yerushalmi* (both of these commen-

only known from the mention of it by R. Menachem Tamar, whose maternal grandfather our author was<sup>1</sup>. In these strictures R. Zekharyah ostensibly professes to defend Ibn 'Ezra's remarks in his Pentateuch-commentary and Maimonides' views on anthropomorphism as extant in his *Moreh*, &c. But, if the truth must be told, our author's principal aim is less to defend these two great teachers than to attack Nachmanides, against whom he has an antipathy, probably on account of his predilections for Qabbalah, which he (R. Zekharyah), as a sober thinker, holds in utter contempt<sup>2</sup>. In this aim the author, being a master of style and logic, perfectly succeeds; for with all feelings of veneration for Nachmanides, both as a man and a scholar, one is irresistibly carried away by the style and arguments exhibited in this little book<sup>3</sup>. These attacks on Nachmanides' commentary are, naturally, only on select passages, so that one need not feel surprised that very little is found on Exodus and Numbers and nothing on Leviticus and Deuteronomy (the matter which belongs to this last being only part of the text of Nachmanides). But, although, to judge from the way our MS. concludes, the copy is incomplete, there is probably not much wanting<sup>4</sup>,

tators, no doubt, having Rashi's words in mind). But in no case can Rashi be taxed with ignorance of the meaning of the phrase he explains. As for the Tosaphists, they merely repeated what Rashi had said before them.

<sup>1</sup> Steinschneider, as before, p. 142.

<sup>2</sup> See leaf 3<sup>a</sup>, where he says that Nachmanides invented mysteries (Nachmanides) and leaf 8<sup>b</sup>, where he charges him with inconsistency and cowardice, as the following will show:

... וואם כן החכם יראה כי שלמון לא נכנס בארכץ כי שם נולד אחר שנס רבוותם. אליא שערום יערום והוא (Nachmanides) ועל כן קדם לברוח אל עיר מקלט או אש' היא הקבלה. ובאמת אין זה אצלי אלא כאשר נשך בחלין בירן בעשנו כי יורה החזו על בבור חיל ואיש מלתנה ואחר אשר חזו כליה בו ככס וסגור בעיר כי ירא פון מיתחו מלטה הנכבר בברותו. כה משפט האיש הזה ומעשיו טוען על רבים ונכבדים ממנה וחוקר תכליות החקירה לטעתן כנדם ובפתע פתאים ברווח אל הקבלה ומהפץ הכל אל הנסתדר לגמרי וסתור משה פניו כי ריא. ולמה היה פיסח על שתי השעפויות. אם הוא מקובל יזרו בקבלה ייוח טענות והחקרה ואם בחקריה לא יברוח אל הקבלה. ואט ורעו כר' אברהם לו בקהל כמוני ירעם יעדיה נא און ונובה והודר ילשב ויעמד על העשנותו ויראה אם יעדמ לבר התהונקה ידרו. ובירוק אשר סכל עצמו היה לו לומר כי אדרבה שלמן לא נכנס בארכץ...

<sup>3</sup> See leaf 8<sup>a</sup>, where he has (on Nachmanides' remarks to Gen. xlvi. 7, ...) the following striking passage:

... איננו אמת ואף כי ברור בחרורה והרפה ברור בכל המקרא, נס בחרורה נס בנהאים נס בכתובים. אם לא נסיה כובם. ונודע לא תחמי לבבו וכלייתו ישונן, יירא און ולא יתבונן, וממשה לא נס להח רבן של נביא', ואדונן, נס אברהם בצל שדי יתלון, ועל ד' מלכים בגבורו החרון, ופרעה ואבימלך על אשטו התאון, והנה רבכה נס ער ואונן, ואלישע רפא ערעת נעמן, ללא בספ' ובלא מחר וathanan, וויהר הנדולות אשר עשה ברוב השונן ומין...

<sup>4</sup> The leaves missing at the end (at least 9), although they were, probably, not blank (see MS. Add. 508. 4), contained at all events nothing in connexion with this little treatise, as the elegy following it clearly shows. That this treatise is incomplete at the end, is no doubt owing to the incompleteness of

as the whole work is only called a **קונטראם** even by the author's grandson (see above, p. 181 and Note 1 there).

Of the many points of interest to be found in these Strictures we will only single out two:

(1) That our author was very probably acquainted with Ibn 'Ezra's grammatical commentary on the Pentateuch; at all events, he must have been so with the poem preceding it (see this Catalogue p. 120, Note 2), since, in the course of his argument he has (leaf 6<sup>a</sup>) the following:

...כִּי יְפָלָא בְּעַיִנְיכֶם נִמְמָה עַמְמָה אֶחָד חַשְׁבָּה רַבָּה שְׁלָא יַדַּע הַחֲכָם כִּי מְנַהָּג  
הַקְּנָה הַוָּא שְׁתַבְּחָן הַעֲיִנִים כִּי הַוָּא רָאָה וְנָגָן וּבְמִזְרָחָו וְזֹהָא עַצְמָו הַיָּה  
זָקָן כִּי הַיָּה בֶן אֶרְבָּעָה וְשָׁשִׁים כַּשְׁחָלָל פְּרִשָּׁת הַתּוֹרָה בְּהַעֲתָקָה  
הַרְאִשׁוֹנָה כַּאֲשֶׁר אָמָר בְּשִׁירָו: עַזְרָה עַד הַלּוֹם חַסְדָו וּמִסְפָר. שְׁנִי שְׁנִי שְׁמָנָה  
עַל שְׁמָנָה. שְׁהָם סְדָר וְאַפְּכִי בְּהַעֲתָקָה הַשְׁנִית ...

(2) That Ibn 'Ezra's Short Commentary on Exodus (edited by Reggio; see this Catalogue, p. 90) was not only known to him, but is called by him (leaf 11<sup>a</sup>) **הַעֲתָקָה הַאַחֲרָתָה** (in contradistinction to the Long Commentary a little before quoted by him), which, seeing that he had studied and knew Ibn 'Ezra's style as few others, is a confirmation, that this Long Commentary was viewed by him as, on the whole, belonging to Ibn 'Ezra (see this Catalogue, pp. 123, 124, &c.).

The scribe of this copy, of whose name no trace is to be found here, is identical with that of MS. Add. 508. 4; and must have been a Qaraite trained, if not altogether living, in the East, as the Sephardic character of the writing sufficiently warrants one to believe. One peculiarity of his deserves being noticed. Because, as a Qaraite, he probably knew the Pentateuch by heart, he gives only two or three words of a verse, when he writes a quotation from the Mosaic records, giving the rest by single letters only; see, for example, leaf 4<sup>a</sup>, where Gen. xxvi. 13 and 14 are represented only; and a little later on Gen. xxvi. 3 and 4 by נָגָר בָּאָרֶץ וְעַצְלָא אַכְהָזָה אַנְלָא אַזְבָּה לְאַכְהָזָה בְּנָכָה.

This MS. was, in all probability, at one time, owned by R. Yehudah b. Eliyyahu Tishbi, a Qaraite, living in the xvith century near Constantinople; see the description of MS. Add. 508. 6 below. Another owner was the anonymous oriental Sephardi of the xvi—xvith century mentioned above (p. 180, Note 4).

the copy before the scribe. Perhaps the author died just when about to comment on Deut. v. 5, and hence the singular fact of the treatise ending with piece of Nachmanides' commentary thereon.

<sup>1</sup> This line reads in the *לְעֹרֶה עַד הַלּוֹם וּמִסְפָּר* (p. 223) thus: שְׁנִי: אַזְצָר מַחְנָד — שְׁנִי: חַיּוּ שְׁמָנָה עַל שְׁמָנָה.

Except for the defect before enumerated, this MS. is in good condition.

[Library-mark, Add. 508. 5; bought in 1869 from H. Lipschütz.]

No. 60.

Paper, in quarto,  $8\frac{5}{8}$  in.,  $\times 6\frac{7}{8}$  in.; 48 leaves, 28 lines; mixed (Rabbinic and current) character, occidental Karaite (a mixture of Sephardic and Ashkenazic) handwriting of the xixth century<sup>1</sup>.

מעיל שמואל [Meil Shmuel]

Supercommentary on the Mibchar<sup>2</sup> on the PENTATEUCH, by R. Shemuel b. Yoseph of Kala, in the Crimea; defective.

Leaf 1<sup>a</sup>, *Genesis* (5—10, 36 wanting); 46<sup>a</sup>, *Exodus*...

Begins (leaf 1<sup>a</sup>, on Gen. viii. 3; Mibchar i. leaf 32<sup>a</sup>):

כִּנְאָ אָפָּשָׁר שֶׁלֹּא חָשָׁשׁ בְּשִׁבְּלֵי הָאָיִן כְּמוֹ אֱלֹהִים עָשָׂר

Breaks off (leaf 48<sup>b</sup>, on Ex. i. 19; Mibchar ii. leaf 2<sup>a</sup>):

וְפָעָמִים יְרָאֵה הַוְאִי כְּמוֹ וַיּוֹדַעַ הָרָבָר לְמֹרְדָבִי וּפָעָמִים יְרָאֵה הַיּוֹזֵב...

This is, if not the most recent, certainly, one of the latest commentaries on the much-cherished text-book of the Qaraites. It was composed within the last century, and the author, dying on 25 Shebat, 5514<sup>3</sup>, never went in his interpretation beyond Leviticus (see Steinschneider, *המזכיר*, xi. p. 13). On the other hand, this commentary, as far as it goes, is superior even to the *טִירָת כְּסֶף*<sup>4</sup> of R. Yoseph Shelomoh Yerushalmi (see this Catalogue, p. 128), who must have known and made use of it, without

<sup>1</sup> The water-mark of the paper bears the date 1819.

<sup>2</sup> *מִבְּחָר*, &c., is by R. Aharon the Physician b. Yoseph the Karaite, who imitated, and by no means unsuccessfully, the great Ibn 'Ezra's language and mode of explaining the Scriptures. This work, although composed as early as the end of the xiiith century (1294, as will be seen in the *שִׁיר הַמְּחַבֵּר* ; comp. Steinschneider, *Catal. Codd. Heb. Acad. Lugd.-Bat.*, p. 5), was not printed till 1834 (not 1835, as both Steinschneider and Zedner write), at Eupatoria (אַוְתָּרִיא), Folio. The author was an inhabitant of סָלְכָאָת, in the Crimea; such was the case, at least, in the year 1279, as may be seen from ii. leaf 14<sup>b</sup> (on Ex. xii. 2). Later Qaraites however assert that he lived at Constantinople; see Pinsker, *לְקֹמֶת קְדוּמִיּוֹת* (Wien, 1860, 8vo.) p. ר'ל. ג'.

<sup>3</sup> According to Jahn's Tables, 25 Shebat 5514 corresponds to Sunday, February 17, 1754 of the common era.

<sup>4</sup> This commentary accompanies the printed edition of the Mibchar.

however naming this source. Our author is not only well versed in the literature of his author and the earlier grammarians, but also both in the Rabbis (whom, although in duty bound to attack, he often involuntarily praises) and in Aristotelian philosophy (as interpreted by the Arabic-Hebrew school). Of later authors of his own community he quotes R. Abraham the Crimean (קִירִים) only (on Ex. i. 1; see leaf 46<sup>a</sup>).

The scribe's name was probably R. Abraham Habbachur b. Ya'aqob Shammash (i.e. servant of the Synagogue); see the printed edition, in this Library, of the grammatical work *פתח תקינה* by R. Mordekhai Sultansky (סולטנסקי), Eupatoria, 1857, 4to. (with which this MS. was formerly bound up), on the lower margin of the title-page.

As a MS. this copy is, apart from the defects, rather of inferior value, owing partly to the ignorance of the scribe, and partly to the incompleteness and inexactness of the copy before him. But its value ought to be determined by the fact that it is, as yet, only the third<sup>1</sup> copy known of this important work.

As regards the condition of the MS., 29 leaves are apparently wanting at the beginning, since what is now leaf 1<sup>a</sup> is marked ל, 2<sup>a</sup> נ, &c.; although it is difficult to understand how all these leaves could have been occupied. Leaves 5—10 are missing in the middle, as also leaf 36; and all after 48, at the end. The margins also are badly cut; the paper, however, is good.

[Library-mark, Add. 861; bought in 1871 from Fischl Hirsch of Halberstadt.]

### No. 61.

Paper, in quarto, 8½ in. × 5¾ in.; 184 leaves, 4-sheet quires, 23 lines; Rabbinic character, fine Sephardic handwriting of the XIV—XVth century.

ונרין טוב והוא פרוש על התורה לר' נתן הרופא בן שמעיאל

Commentary on the PENTATEUCH, by the Physician R. Nathan b. Shemuel; defective.

Leaves 1—9 wanting; 10, *Genesis*; 32<sup>b</sup>, *Exodus* (73, 80 wanting); 81 (wanting), *Leviticus* (88, 97 wanting); 106<sup>b</sup>, *Numbers*; 146<sup>b</sup>, *Deuteronomy*;

<sup>1</sup> One is to be found in the Imperial Library of St Petersburg (Neubauer, Aus der Petersburger Bibliothek, p. 49), and another is in the possession of Fischl Hirsch (Steinschneider, המביבי, xi. p. 13, who considered the same in 1871 as unique).

181<sup>a</sup>, Author's poetical subscription; 181<sup>b</sup>, blank; 182—184 (probably blank) wanting.

Begins (leaf 10<sup>a</sup>, on Gen. xiv. 1—24):

חוֹשִׁים וְהִסּוֹדִים נִזְחִים בְּאַחֲרֹונָה וּלְקִיחִים לֹט וּרְכּוֹשׁוֹ. בֶּן אַחֵי אָבָרָם רַמְזָן  
לְשֶׁבֶל הַחֲמֵרִי . . .

Ends (leaf 181<sup>a</sup>):

...כִּי הִיא עָדוֹת נָמְנָה עַל אַמְתָּת תּוֹרַתִּינוּ אֲשֶׁר עִינָּנוּ וְאָנוּ וְלֹא וְנָאָנוּ  
שְׁמֻעָנוּ וְלֹא אַחֲרָכֶם שֶׁנָּאָמָר יְהִי וּבְעָרֵי אֲשֶׁר בְּחָרָתִי וְלֹפִי רָאוּי  
בְּכַמּוֹ זֶה הָעֲנֵן אֲשֶׁרְיָה הָעָם שְׁיִי אֱלֹהֵי הָם וְנִשְׁלָם  
בְּעַזְוֹ אֶל עַלְםָם

בעניןינו בְּרוּר דעת צרופים  
מחוברים ויחדו נאספים  
נאום אֲדֹן לְכָל חֻזּוֹם וְצַוּפּוֹם  
וְאוֹזְרָה תְּמִצָּא טָעִים מְחַלְפִּים  
מִתְוָקִים מְדֻבְשִׁים נְפַת וְצַוּפּוֹם  
בְּס"ז שָׁנָה עַלְיָה סָךְ ה' אַלְפִּים  
מִכּוֹנָה הָם (sic) בְּפִי וּבִים וְחַפּוּם

ידִירִי קָה סְפִּרְתְּ הַמְּשׁוֹלֵשׁ  
פְּשֵׁת וְדִרְשׁ וְנִסְתָּר הָם נָאָחִים  
וְעַזְזָן בְּפְשֵׁת תְּמִיד תְּחִלָּה  
וּבְמִדְרָשׁ וְנִסְתָּר אַחֲרֵי כֵּן  
גְּלִוּיָּם הָם לְעֵינֵי האָמָת נָם  
וְאִישׁ זָקָן רָפָה כְּחָ אַסְפָּם  
וְנִתְּן בְּרֵ שְׁלֹמֹאָלִי הוּא מְקָרָא

תְּמָם

If the above subscription is not strictly poetical, it is something better; it is an instructive résumé of this, in many respects important, work; and it is on the whole borne out by the contents of the MS. before us, as will be seen from the following remarks.

1. TITLE AND NATURE OF THE WORK. The word טָוב זָכָרְןָן<sup>1</sup>, contains a

<sup>1</sup> The points over this word may possibly mean that this MS. was copied for a person of that name (see *Excursus I*).

<sup>2</sup> We cannot pronounce this title, at least as far as the author himself is therein concerned, to be quite certain. On the one hand, nobody until now has ever properly examined, or, at all events, properly described, this work, while, on the other hand, the MS. before us is defective at the commencement (leaves 1—9; see above), just at the likeliest place for finding the title of a book recorded, if given by the author himself. The only resource left to us, therefore, is the subscription; but this subscription, although it does not exactly exclude the possibility of this title, mentions the book, as will have been seen, by the name of שְׁלֹמֹאָלִי alone. If the author himself really called this book טָוב זָכָרְןָן (for which there is a high probability, see later), he did so, no doubt, in order to hint thereby, that this work be taken for what it was in his eyes (and, on the whole, is also in reality), a, i.e. a reproduction of excellent explanations taken from works which had been chiefly composed by others than himself, who was a mere collector. It is also very probable, that, in addition to this reason, the Rabbinical saying וְאַזְנָן טָוב אֵלָי (T. B. *Berakhoth*, 5<sup>a</sup>) and the liturgical phrase תִּירְחָה זָכָרְןָן טָוב לְפָנֵיךְ (T. B. *Berakhoth*, 5<sup>a</sup>) and the liturgical phrase תִּירְחָה זָכָרְןָן טָוב לְפָנֵיךְ

triple commentary on select parts of the Pentateuch in the shape of **פְּשָׁת**, **מַדְרָשׁ** (or **דָּרְשׁ**) and **נִسְתָּר**. The Peshat is exegesis in the ordinary sense of the word; and though not always original<sup>1</sup>, it is always exceedingly good<sup>2</sup>. The Midrash (or Derash) reproduces, as will be almost self-understood, Rabbinical views and sayings from the Talmudim and Midrashim<sup>3</sup>. The Nistar, however, contrary to all ordinary expectations, gives but rarely cabballistic matter, but furnishes mostly allegories in the sense of the so-called Maimonidean<sup>4</sup> school, with all the inconsistencies, and

(for the Ten Penitential Days), hovered before the eye of his mind, when he named this book thus. For the high probability, if not absolute authenticity, of the title **כִּרְנַן טֹב**, it must be mentioned, that not only does R. Menachem Perigori (the sixth owner of the present MS., writing in 1469) call it so, but that the copyist of De-Rossi's Cod. 1140 (writing in 1400) does the same. R. Shabbethai Bass (writing in, or before, 1674) uses the name as if the book were universally known under this title. (The evidence given by Heilperin in **ספר הדורות**, ed. Friedensohn, II. leaf 248<sup>a</sup>, and Ghirondi in **הָגָג**, p. 274, No. 17, is, comparatively speaking, worthless, as the former unquestionably here simply wrote out R. S. Bass and the latter confessedly copied De-Rossi.)

<sup>1</sup> The matter given under this head is often taken from Ibn 'Ezra and Nachmanides, the author not deeming it worth his while to mention the real authors thereof by name, except on leaf 129<sup>a</sup>, where the name of the former, and leaf 102<sup>a</sup>, where that of the latter, is to be found (see later). What he does to these two princes of Jewish commentators, he does also to others, as R. Tobiyyah b. Eli'ezer and R. Ya'agob b. Anatolio.

<sup>2</sup> We will give one instance only. Every one, on reading Gen. xlv. 25—27, must feel, even as did Rashi and the Rabbis before him (Midrash Rabbah on Genesis, cap. 95), the difficulty of the nexus: *And when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived*. Our author has regarding this the following explanation:

**הַפְּשָׁת** ספר הַכְּתָרִי כִּי כָּשֵׁר אָמֵן לוּ עַד יַסְפֵּךְ דֵי וְכֵן הוּא מוֹשֵׁל בְּכָל אָרֶץ מִצְרָיִם לְאֵת הַיָּה  
מַאֲמִין בְּדִבְרֵי הַמְּמִשְׁלָחָה בָּלְלָה... וּבְרוֹאָתוֹ הַעֲבָלָות שְׁקָט לְבָבָו מַהְמִיָּתוֹ וּסְרָר  
מִמְנוֹ הַסְּפָק כִּי הִיא יָדֵע כִּי הַעֲגָלוֹת הַנְּמַשְׁבּוֹת וְהַגְּנָרוֹת בְּכָחַ הַסּוּסִים  
מוֹצָאִים מִמְצָרִים בְּמַהְיָר (בְּמַהְיָר) נְדוּל וּבְמִצּוֹת הַמֶּלֶךְ... כִּי הַהָּגָה מַלְכִי אָרֵם  
וּוּלָם הוּא מוֹצָאִים סְוִים מִמְצָרִים לְצַרְעָד מִרְכְּבָתָם...

<sup>3</sup> By the term *Midrashim* we understand this peculiar kind of Rabbinic literature down to, and inclusive of, the so-called **פְּסִיקָתָא** וּ**וּתְרָא** (in reality **לְקָמָת שָׁבָב** by R. Tobiyyah b. Eli'ezer; see the description of MS. Add. 378. 1 below), to which, although our author does not acknowledge the source, the cabballistic explanation on leaf 150<sup>b</sup> can be traced; see **(Venetia, 1546, Folio leaf 67<sup>a</sup>, column 2, towards the end.**

<sup>4</sup> The endeavour to prevent gross material conceptions, with respect to the Divine Being, from taking root in the mind of the simple Bible-reader is, although much older than Maimonides, yet chiefly to be found in the Targum of that name. Maimonides, the well-known Talmudist and philosopher, relying, on the one hand, on this endeavour as manifested in this Targum, and on the other hand, on what is to be found in the Talmudim and Midrashim respecting anthropomorphism, produced, on this ground, his far-famed **מִוּרָה**. But this book, although it was full, besides the spirit of philosophy it breathed, of the

let us add, absurdities, attaching thereto<sup>1</sup>. This triple commentary is sometimes, though rarely, merged into one, as may be seen, for instance, in the pericopes יְתָרָו and וְאַתָּחַנָּן (leaves 55<sup>b</sup>, 151<sup>b</sup>, &c.). If we may judge from Exodus, Numbers and Deuteronomy (Genesis and Leviticus being defective at the commencement), each of the five books is preceded by a short, but instructive, introduction (פִתְיחָה), while, now and then, the so-called Nistar is preceded by a yet shorter introduction (הַצּוּעָה).

2. TIME OF THE COMPOSITION OF THE WORK. This work was composed in the year 1307, a time when R. Shelomoh b. Abraham Ibn אַדְרָת (see the description of MS. Add. 1187. 1) was yet alive. This fact helps to explain our author's apparently strange conduct in this commentary. We find, that, on the one hand, he not merely fights the battles of Maimonides against his opponents, but he actually reproduces in his Nistar (and this almost literally) all the inconsistencies, eccentricities, and even absurdities of the school, then wrongly going by this great man's name; whilst, on the other hand, he, unlike that school, continually urges his readers, in spite of his apparently high opinion of the allegories of his Nistar, to give the preference to the Peshat over it (see *passim*), as the Nistar could never exist without this Peshat (see particularly leaves 49<sup>a</sup>, 109). To us it appears that part of the author's conduct was due to his standing in awe of the celebrated Chief Rabbi of Barcelona, who, towards the end of his days, was looked upon (and justly so) as the teacher of all the Israelite Diaspora (רִבּוֹן שֶׁל כָּל בְּנֵי הַגּוֹלָחָה), and who had only a year or so before this commentary was composed, given battle to the so-called Maimonidean school<sup>2</sup>.

fear of God, soon experienced the unenviable fate of being misunderstood by both extreme parties within Judaism. While to the believer the explanations contained therein savoured of heterodoxy, they served in the hands of the mistaken rationalists (the so-called Maimonidean school), for divesting the most explicit narratives of Holy Writ of their plain and bona fide meaning. To give an idea of the length this school went, we will only adduce, that they explained Gen. xiv. 9 אַרְבָּעָה מִלְכִים אֶת הַחַמְשָׁה by, *the four elements warring against the five senses*; an explanation which was, no doubt, to be found in this MS., on leaf 9<sup>b</sup>, as the first words of leaf 10<sup>a</sup> warrant us to believe. See the next two Notes.

<sup>1</sup> Thus, for instance, we read, in reference to the three measures of flour, which Abraham had commanded Sarah to prepare (Gen. xviii. 6), that they were an allusion to the three principal sciences: Mathematics, Physics and Divinity. From this it will be easily understood, that, if Abraham did not, in our author's eyes, exactly signify the Μορφή whilst Sarah signified the Ὅλη (see the next Note), the whole, according to him, was an *allusion to the command issued by the human intellect to the soul* (leaf 13<sup>a</sup>).

<sup>2</sup> This school had its principal representatives in Provence, where the extravagance of its process of symbolisation, in the interpretation of the Scriptures, was so great, that it amounted to an absolute negation of all Biblical history. R. Levi (b. Abraham b. Chayyim, author of the בְּתֵי הַנֶּפֶשׁ לִיְתָה חַדְשָׁה and

3. PLACE OF THE COMPOSITION OF THIS WORK. On the other hand, the absurdities, with which the Nistar of this commentary teems, would and could scarcely have been reproduced by a man of such sovereign good sense, as our author proves himself to be in his *Peshat*, had he not been obliged to pander to the foolish and unnatural cravings of his time and neighbourhood. We know what the once glorious congregations of Provence, so distinguished in 1200, and even later, in sacred as well as profane learning, had become towards the commencement of the xivth century; how their piety had become mere fanaticism and their philosophy mere sophistry (see above pp. 187, Note 4, and 188, Notes 1, 2). Now, our

סִמְעָן; see Geiger in *הַתְּלִילִים* II. pp. 12—24 and *Otzar Nechmad* II. pp. 94—97) and other persons not further specified, held forth in public at Montpellier and other places that *Abraham* signified the *Μορφή*, *Sarah* the *Τλη*, the *four Kings* successfully contending with the *five*, the four elements which ultimately conquer the five senses, the *twelve sons of Jacob*, the signs of the Zodiae, *Amalek*, the evil desire, the *Urim* and *Tummim*, the Astrolabe, and such like (see *שאלותינו בנו אדרת רבני שלמה* בנו אדרת קנאות, Wien, 1812, Folio, leaf 52<sup>a</sup>, col. 1, and *מנחת דין* קנאות, Pressburg, 1838, 8vo. pp. 31, 45, 47, 50, 52, 77, 89, 106, 153, &c.). At last R. Abbamari b. Mosheh b. Yoseph (Don Astrue de Lunel), an inhabitant of Montpellier, the collector, and to a great extent also the author, of the *Minchath Qenaoth*, appealed for help to R. Shelomoh Ibn אדרת, who, in conjunction with his Rabbinical College (בֵּית דִין) and the Elders of the congregation of Barcelona, decreed, in 1305, that nobody should be permitted to study Graeco-Arabic philosophy (Medicine excepted) before he had attained his twenty-fifth year (בֶּן אַדְרָת אַלְיאָשׁ, leaves 52<sup>a</sup>, col. 2 to 53<sup>a</sup>, col. 2). Originally R. Abbamari and others desired this restriction to extend to the thirtieth year, to which Ibn אדרת had at first acceded (מנחת קנאות, pp. 61, 115); later, however, R. Abbamari himself, seeing the opposition waxing great (see later), proposed the twenty-fifth year (*Ibid.* p. 134). R. Asher b. Yechiel (שְׁאַרְיֵה; see MS. Add. 1209), who had immigrated, only a few years before, from Germany into Spain, and had become Chief Rabbi of Toledo and all Castile, only very reluctantly acceded to approve this decree, as, according to his opinion, the prohibition till twenty-five misled people to think, that it was allowed to study philosophy after that period, at a time when one ought to be engaged in the study of the Torah. However, R. Abbamari, more distinguished for piety and learning than for discretion, would not rest. For a moment, his zeal had a contrary effect; for, alarmed by these anathemas, real Maimonideans such as R. Ya'aqob b. Makhir, the celebrated translator of Euclides (see our description of MS. R. 14. 61 in Trinity College), and R. Yeda'yah Happenini (ברדש קנאות) (MS. Add. 639. 6), protested against this decree (מנחת קנאות, pp. 62, 84, 86, and שאלותינו בנו אדרת, leaves 53<sup>a</sup>, col. 2 to 60<sup>a</sup>, col. 1). The Jews of Montpellier, however, having been banished in 1306, the study of philosophy suffered with other studies, and the so-called Maimonidean school soon ceased to exist. The fanatics ascribed this, of course, to the interposition of Providence; although, to their honour be it said, they prayed for their antagonists, as fervently as for themselves (Minchath Qenaoth, p. 179). (For the ungenerous treatment which R. Abbamari is said to have afterwards received at the hands of this Maimonidean school, see Graetz, *Geschichte*, VII. p. 288.)

author, if he was not one of those unnamed orators, who had publicly given the nihilistic explanations of the Pentateuch mentioned before (which we suspect he was), is certainly a faithful mouth-piece of theirs, only endowed with a considerable share of prudence and caution. At all events, one can scarcely understand the depth and range of the so-called Maimonidean school and the literature referring thereto, without having read this book. In our mind there is little doubt, that this work is the result of *viva voce* explanations given in Provence, and perhaps in Montpellier itself, although the finishing touch may have been put to it somewhere else.

4. THE AUTHOR'S AGE AND NATIVE LAND. Our author speaks of himself, in 1307, not merely as being feeble, but also and especially as being *זקן* (see, besides the subscription, also leaf 48<sup>a</sup>). Allowing for this expression 60 to 70 years, he must have been born somewhere about 1240. Now, at the time of our author's birth and even somewhat later, it may have been (considering the connexion between Aragon, Catalonia and Provence, which had terminated only some thirty years before) nothing extraordinary for a Provençal, particularly if he was a Jew, to be a good Arabic scholar; but at the commencement of the xivth century, this was, (a few cases excepted, as for instance the Tibbon family, &c.), although not exactly impossible, yet very improbable. Our author, however, to judge from the use he makes of Arabic<sup>1</sup>, must have known it perfectly and spoken it fluently. He was, therefore, in all probability, a Spaniard (an Aragonese or Catalonian) by birth.

5. WORKS AND AUTHORITIES QUOTED IN THIS COMMENTARY. These are, certainly, very few; but still they represent a fair portion of literary chronology from pre-gemaristic times down to the very days of the author; and they are:

- (1) The *ספר יצירה* (12<sup>b</sup>, 108<sup>b</sup>). (2) *The ספר* (i.e. the *ספר יצירה*; 175<sup>b</sup>).
- (3) The Midrash Rabbah, on Genesis (20<sup>b</sup>, 45<sup>b</sup>, 89<sup>b</sup>, 95<sup>b</sup>) and Exodus (48<sup>a</sup>, 60<sup>a</sup>).
- (4) *תנחות מא* (48<sup>b</sup>, 74, 85<sup>b</sup>). This last is the so-called *במדרש*.
- (5) *חכמי* (50<sup>a</sup>), *בעלי הקבלה* (17<sup>a</sup>), also *משכילים ובעלי הקבלה* (50<sup>a</sup>), and finally *דרך הקבלה* (98).
- (6) *רבנו שלמה* (Rashi; 66<sup>a</sup>). (7) *Ibn 'Ezra* (129<sup>a</sup>).
- (8) Maimonides (mostly under the name of *צדיק* ; but also under *ר' מישא*, as 27<sup>b</sup>, and more plainly, under 19<sup>b</sup>, &c.).
- (9) R. Yoseph (Ibn *עקבין*) and his commentary on Canticles (22<sup>b</sup>).
- (10) Nachmanides, whom the author calls *החכם*, i.e. the Cabbalist (102<sup>a</sup>); see this Catalogue, p. 109.

<sup>1</sup> *ערבי* or *לשון קדר*. Once (68<sup>b</sup>) both these expressions are placed as if they meant two different languages.

(11) The בֶּעָל הַמְּלֵד, i.e. R. Ya'aqob b. Abbamari b. Shime'on b. Anatolio (22<sup>b</sup>); see מלמד התלמידים (Lyck, 1866, 8vo.).

(12) ספרי הרפואה (83<sup>a</sup>).

#### 6. CURIOUS AND INTERESTING MATTERS TO BE FOUND IN THIS COMMENTARY.

(1) The Articles of the Jewish religion, as defined by Maimonides, our author calls the ע"ג אמונות, and he finds all of them in Deut. vi. 4—9 (152<sup>b</sup>—154<sup>b</sup>).

(2) Leviticus, besides being called by the well-known title תורה בְּהָנִים, is also called by him ספר רפאת הנפש; and Numbers, besides being called ספר חומשי הפקודים (Mishnah, *Yoma*, VII. 1), is also called by him ספר חומשי המקופדק (או ספר) המופדק (106<sup>a</sup>). For the names he gives to Genesis and Exodus, see the next number of this Catalogue.

(3) The resemblance between Jethro and Plato, not only in their excellence in philosophy, but in the very etymology of their respective names, is alluded to in the following passage (38<sup>b</sup>):

...ועל חכמו... (i.e. Moses) המפוארה שלמר וחوتנו כהן מדין שחיה חכם  
ופלוסוף נדול וכבר נאמ... עליו שחיה אפלאטון (Plato) הפלוסוף האלמי...  
לפי שתוף השם היודיע... .

(4) The idea of the Heavenly Jerusalem<sup>2</sup> being the final object of an Israelite's aspiration, is referable, according to our author, to a cabballistic (or a philosophical) origin; for he has (106<sup>a</sup>) the following on it:

...ואם רוחקים אנו מירושלם נשים לבנו וענינו אל ירושלם שבשמי כי  
אליה תכלית הכוונה באמות לפי הסוד היירוי למשכילים...

<sup>1</sup> This resemblance appears then not to be an original suggestion of our author's. It originated, no doubt, in the fact of the name of Ιάτροι implying largeness. According to the Rabbis (in the Midrash Rabbah on Exodus, cap. 25) he bore this name because he enriched (enlarged) the Pentateuch by one Parashah (הזהר, in Exod. xviii). Plato's name also has the same meaning. He is said to have been called Πλάτων from either his mental or his physical qualities. Diogenes Laertius (Lib. 3, Plato) says: Πλάτων διὰ τὴν εὐέξιαν μετωνομάσθη, πρότερον Ἀριστοκλῆς ἀπὸ τοῦ πάππου καλούμενος ὄνομα, καθά φησιν Ἀλέξανδρος ἐν διαδοχαῖς. Εὗνοι δὲ διὰ τὴν πλατύτητα τῆς ἐρυμηνείας οὔτε τὸ δυνομασθῆναις ή ὅτι πλατάνις ἦν τὸ μέτωπον, ὡς φησιν Νεάνθης. Seneca (Ep. 58) says: Plato ipse ad senectutem se diligentiam pertulit. Erat quidem corpus validum et forte sortitus, et illi nomen *latitudo pectoris* fecerat. Servius (on Virgil, *AEn.* vi. 658, 'humeris extantem suspicit altis') says: Quasi Philosophum, ac si diceret Platonem. Alludit enim Poeta. Nam Plato ab *humeronum* dictus est *latitudine*.

<sup>2</sup> Compare the Epistle to the Hebrews xii. 22 ('Ιερουσαλήμ ἐπουρανίψ). The equivalent expression, ירושלם של מעלה (הַמִּלְאָה 'Ιερουσαλήμ) is used both in the Talmud (Babli Ta'anith, 5<sup>a</sup>) and in the New Testament (Gal. iv. 26).

(5) The attacks of our author on the Christianity of his time in Western Europe are so fierce, that we should have been greatly surprised, how a book containing them could have escaped the well-known wrath of the censors and its practical consequences, as mutilation, &c., had we not reason to believe, that this MS. had been copied in liberal Provence, and did we not know it for a fact, that it soon afterwards passed into the East, where censorship was unknown. Our author expresses himself with remarkable boldness against images, confession, hebdomadal fasts, pilgrimages (154<sup>b</sup>, 155<sup>a</sup>, 163<sup>a</sup>, 165<sup>b</sup>, 166<sup>a</sup>, 173<sup>b</sup>, 178<sup>a</sup>, &c.), for which last practice he also sits in judgment upon the Mohammedans (165<sup>b</sup>).

The scribe's name was probably Yoab, Yochanan, Yoseph, or something of the kind, as we find a line filled up on leaf 15<sup>a</sup> by ' and on leaf 84<sup>b</sup> by 'i. Although, apparently, a Peninsular Sephardi, he probably copied this MS. in Provence. Unfortunately, the elegance of his writing is entirely eclipsed by his ignorance (or carelessness); for who would, for instance, readily recognise in his **השחוק בקרובים** (170<sup>a</sup>), the author's protest against gambling (**בקרובין**), or in his **יקם** (95<sup>b</sup>), the **טමטם** mentioned by Maimonides (*Moreh*, III. 29, 37)?

Ten successive owners have left their marks of ownership in this volume.

(1) A Peninsular Sephardic hand, of the xvth century (early) by making emendations on leaves 13<sup>b</sup> and 15<sup>a</sup> and giving a solution of an abbreviation on leaf 96<sup>a</sup>. The emendations on leaves 22<sup>b</sup> and 117<sup>b</sup> (which latter is wrong) much resemble this owner's hand, but they belong to the original scribe.

(2) A Greek Sephardic hand, also of the xvth century (early) by writing a cabballistic remark on 174<sup>b</sup>.

(3) A Greek Ashkenazic hand of the xvth century by making an emendation on 99<sup>b</sup>.

(4) A Greek Sephardic hand, also of the xvth century, by writing a remark on the outer margin of 34<sup>a</sup>.

(5) A Greek hand of about the middle of the xvth century, by suggesting an emendation on 133<sup>b</sup>.

(6) An Italo-Greek hand, by writing on 181<sup>b</sup>, the following Note of sale :

(ב) שלישי (בשבת) בששה ימי לחדש תשרי שנת ה'ר'ל (1469) (מודה אני מנהם פריגנורי (Perigori) בד שבתי פנלי (Finale) אך מכותי ספר זכרון טוב זה ל' אבשלום) בונה ויטא (Bonavita) מקהיל פנרי (Fanari) בסך ידוע בינוינו וקבלתי הפרסון בשלימות וכתיבתי תעד עלי כמאה עדים והכל שיר ובריר וקם.

אני יוסף כהן בכיר אברם כהן סהיד.

The witness writes in Greek Sephardic; the character of all the hands

hitherto enumerated is Rabbinic. R. Abshalom Bonavita has left no mark now remaining in this MS., by which his hand can be identified.

(7) An oriental Sephardic hand of the xvth century (late) by making in mixed (Rabbinic and current) character, on 181<sup>b</sup>, the following statement:  
 ב"ה ברב(ו)ע' בשבת ימיים לחיש אלול קניתי אני יצחק אלקיחיל  
 ו' (בנ) ר' דוד אלקיחיל ז' והספר זכרון טוב מר' אבשלום בונה ויטא  
 מקהיל פנרי בשישם לבנים למשא ומתן קושטנטינה

No year is given. The word *לבנים* means small white, i.e. silver, coins, known in Greek as *ἄσπροι* or *ἄσπρα*, and in Italian as *albi* or *bianchi*; all words meaning the same thing (compare Zunz, *Gesch. u. Lit.* p. 548). The concluding words mean 'as current at Constantinople.'

(8) A Peninsular Sephardic hand of the xvith century (early) by suggesting, on 120<sup>a</sup>, an emendation, which is, however, without value (as the במחנה of the text must not be emended into במנחה, but into במלחה).

(9) Another Peninsular Sephardic hand of the xvith century, by writing on 33<sup>b</sup>, 34<sup>a</sup>, 63—68<sup>b</sup>, 137<sup>b</sup>—141<sup>a</sup>, the titles of the pericopes (once also, i.e. on 34<sup>a</sup>, the number of the leaf, which is, however, wrong) on the upper, and the catchwords on the lower, margin.

(10) A Sephardic hand of the xvi—xvith century, by writing on the upper margin of 10<sup>a</sup>, the following:

זכרון טוב לרבי נתן בר שמואל.

In this owner's time the MS. must have been already defective at the commencement. The last three owners wrote in Rabbinic character. The words 5067, ס"ז לפ"ק טוב נכתב ספר זכרון, written in Polish Ashkenazic current handwriting on 11<sup>a</sup> (which at the time of sale was thought to be the first leaf), belong to the undermentioned bookseller, Lipschütz.

The condition of the MS. is not very satisfactory, as, besides the defects before enumerated, 10, 120 and 179 are torn, and various leaves are stained and soiled. Luckily, however, only the margins are worm-eaten, and there is very little of the writing which is not clearly legible.

[Library-mark, Add. 485; bought in 1869 from H. Lipschütz.]

## No. 62.

Paper, in quarto, 8½ in. × 5¾ in.; 48 leaves, 8-sheet quires, about 35—40 lines; mixed (Rabbinic and current) character, Italian handwriting of the xvi—xvith century.

מבחן המאמרים [זהיא פרוש על איזה מקומות בטורה] לר' נתן הרופא [בן שמואל]

Commentary on select passages of the PENTATEUCH, by the Physician R. Nathan b. Shemuel.

Leaves 1, 2 (both perhaps blank), wanting; 3<sup>a</sup>, *Title and introduction*; 3<sup>a</sup>, *Genesis*; 18<sup>a</sup>, *Exodus*; 28<sup>a</sup>, *Leviticus*; 32<sup>a</sup>, *Numbers*; 37<sup>a</sup>, *Deuteronomy*; 41—48 (all probably blank) wanting.

Title (leaf 3<sup>a</sup>):

בְּהַנּוּא

פִּידּוֹשׁ קָצֵת עֲנֵיִי הַתּוֹרָה עַל דָּרָךְ כָּלְלָה וְהָוָא הַמְכוֹן בְּדָרָךְ הַנְּסָתֶר מְאַשֵּׁר  
חָבֵר הַחֲכָם כָּמֶר נָתֵן הַרְוָפָא נְבָשִׁית (נְפָשָׁו בְּצַל שְׂדֵי תַּהֲלוֹן) בְּפִי הַתּוֹרָה שְׁלָוָה  
הַנּוּקָם מִבְּחָר הַמְּאָמָרִים :

Introduction begins (Ibid.):

סְפִּרְתְּ בְּרָאִשְׁתָּה. אָמֵן הַמְּחַבֵּר נְבָשִׁית דָּעַ יִשְׁכַּלְךָ (הַאֲלָקִי) שְׁהַסְּפֵר הַרְאָשָׁוֹן הַזֶּה  
מְחוֹמָשִׁי הַתּוֹרָה בְּכָלְלָה וְהָוָא סּוּבָּב עַל מְעַשָּׂה בְּרָאִשְׁתָּה הַמְּכוֹנָה בְּחַכְמָתְהַטְּבָע  
וְהָוָא נְ"בָךְ נִקְרָא סְפִּרְתְּ הַיְשָׁרִי. וְהַסְּפֵר הַשְׁנִי סּוּבָּב עַל מְעַשָּׂה מְרַכְּבָה וְנִקְרָא  
סְפִּרְתְּ הַנְּאוֹלָה<sup>2</sup> ...

Work begins (Ibid.):

דָּעַ יִשְׁכַּלְךָ (הַאֲלָקִי) שְׁהָעֲנֵיִן הַכָּלְלָה בְּפִרְשָׁה הַזָּאת בָּא לְהַזְדִּיעַ וְתוֹלִילַה מִצְיאָות  
הַעוֹלָם הַזֶּה הַמְּחוֹדָשׁ הַנְּבָרָא מִאֵין לִישְׁ...

Ends (leaf 40<sup>b</sup>):

... וְטַעַם בְּמוֹתוֹ קָדֵם מִתוֹּתוֹ וְהַצְדִּיקָם אֲפִילָוּ בְּמִיתָּתָם קָרוּיִם חַיִם :  
חַזְקָה .

This small work, which was printed some years ago (Livorno, 8vo.), is by the same author as the preceding (No. 61). It consists, besides large extracts from the *Nistar* (chiefly from the *Nistar*), of the leading ideas to be found in the commentaries of Ibn 'Ezra and Nachmanides, which are sometimes reproduced verbatim, although without however giving the authors' names, and sometimes appear in another shape, without however being so worked up as to conceal the real authorship; and finally also of some entirely new matter. The title *מִבְּחָר הַמְּאָמָרִים* is, at all events, fully justified, as this little work contains mostly *choice* explanations<sup>3</sup>, whether

<sup>1</sup> See T. B. 'Abodah Zarah, 25<sup>a</sup>.

<sup>2</sup> This phrase occurs in Ramban's verses at the end of Exodus.

<sup>3</sup> Luzzatto (ר. יִסְקָף, Padova, 1864, 8vo., p. 62, No. 526), writing probably from personal knowledge, says that this little book was printed in 1840, and that the date-word ought to have had another (מעניטיך). Zedner gives 1840 as the date, without any remark, probably knowing what Luzzatto had written.

<sup>4</sup> As a specimen of these we may mention one which is found on leaf 39<sup>b</sup>, which leads us to the solution of a difficulty felt by many critical readers of the Talmud Babli (Berakhot 6<sup>a</sup>, 57<sup>a</sup>; Megillah 16<sup>b</sup>; Sotah 17<sup>a</sup>; Menachoth 35<sup>b</sup>; Chullin 89<sup>a</sup>); namely how R. Eli'ezer Haggadol developed from Deut. xxxiii. 10 the meaning of אלו הַפְּלִין שֶׁבְּרִאָשׁ.

original, or taken from other authors, or from the writer's own זכרון טוב אונקלם. It is also worthy of note, that in the work before us, the Targum is frequently referred to and explained.

As regards this copy as a MS., it is not merely of recent date, but contains many gross blunders, though perhaps not more than did the MS. from which the printed edition was taken.

The scribe's name is יהודה. He is identical with that of MSS. Add. 1169 and Add. 1171.

This MS. seems to have been executed for one R. Shime'on Hallevi; see leaves 15<sup>a</sup>, 17<sup>b</sup> and 32<sup>c</sup>. (For other owners see the descriptions of MSS. Add. 1169, 1171.)

Except a few water-stains, the volume is in good condition.

[Library-mark, Add. 1170; bought in 1875 from Jacob Saphir of Jerusalem.]

### No. 63.

Parchment, 12<sup>5</sup> in. x 9<sup>1</sup><sub>2</sub> in.; 228 leaves, mostly<sup>1</sup> 4-sheet quires, 26 lines; mixed (Rabbinic and current) character, fine Sephardic handwriting of the XIII—XIVth century.

[פירוש על נביאים אחרונים לר' דוד בן יוסף בן יצחקaben  
קמחי הספרדי ליד נARBONA]

Commentary on the LATTER PROPHETS by R. David b. Yoseph b. Yitzhaq Ibi Qimchi<sup>2</sup> Hassephardi of Narbonne (Redaq), in two<sup>3</sup> parts. Part 1; defective.

Leaves 1—8 wanting; leaf 9<sup>a</sup>, *Isaiah* (137 wanting); 143<sup>b</sup>, *Jeremiah*; 227<sup>b</sup>, blank; 228, probably blank, wanting.

<sup>1</sup> The last quire consists of six sheets.

<sup>2</sup> The question of how to read and transliterate the name קמחי, *i. e.* whether קמחי or קמיה (see Neubauer in the *Journal Asiatique*, 5<sup>e</sup> série, tome 20, p. 267), will be discussed in the memoir preceding the critical edition of Qimchi's Commentary on the Psalms, now in preparation by the present writer.

<sup>3</sup> That the second part of the Latter Prophets (of which this is the first) was still in connexion with this volume about the middle of the xivth century, may be gathered from a Note which is to be found on leaf 227<sup>b</sup>; comp. the paragraph on owners, below.

Begins (leaf 9<sup>a</sup>, on ותעלולים, Isaiah iii. 4):

וחלשא והדרש תعلִי בני תعلִי פִי שׁוּלִים ...

Ends (leaf 227<sup>a</sup>):

... לפניו פורשנוו במלכים וכן כל ימי חייו : ברוך העוזר והסומך :

Redaq is not an original commentator (any more than he is an original grammarian<sup>1</sup>). Most of his explanations belong either to the Targum<sup>2</sup>, or to the Rabbis in Talmud and Midrash, or to the grammarians that preceded him, or to his elder brother (R. Mosheh), or finally, and chiefly, to his father, whom he frequently quotes, and whose excellent explanations have to a great extent been thus preserved from entire oblivion (see later). But though not original, Redaq is unquestionably, after Rashi, the most popular biblical commentator. This is owing to the fact of his combining the characteristics of Rashi and Ibn 'Ezra. The childlike simplicity and faith of the former and the incisive criticism of the latter, of both of which Qimchi is a harmonious personification, have secured to him popularity among both Jews and Christians in times past and present. Of course this popularity of his commentaries varies. It is greater or smaller in proportion to the greater or smaller popularity of the biblical books he comments on. Thus, for instance, his commentary on the Psalms is the most popular (as the numerous MSS. and editions thereof amply testify), because the Psalms themselves are, on account of their devotional contents, the most read of all biblical books. In accordance with this theory, it will be easily understood, why, next to that on the Psalms, his commentaries on the Latter Prophets, and of these again, those on Isaiah and Jeremiah, should be considered the most important, even as of these, in their turn, that on Isaiah should be the most sought after. With these introductory remarks we proceed to the MS. before us, which we must pronounce to be of the highest value for the following reasons.

## I.

### IMPORTANCE OF THIS MS. AS EXECUTED BY THE ORIGINAL SCRIBE.

1. This MS., as issued by the original scribe, is, if not the very oldest, at least, one of the oldest copies extant of our author's commentaries on Isaiah and Jeremiah.

<sup>1</sup> See our Review of the *Kitab al-uzūl...* in the *Jewish Chronicle* of June 6, 1873, p. 161.

<sup>2</sup> This is an element of value in Qimchi's commentaries on the Prophets, of which it is impossible to speak too strongly. In almost every verse he cites the so-called Targum of Jonathan; and even judging from the present MS. and No. 69 below, it becomes apparent how extremely corrupt is the ordinarily received text of that Targum, and how easy it would be almost to reconstruct it from a few good MSS. of Qimchi. In this matter, unfortunately, the printed texts of Qimchi are of no service whatever, seeing that they either merely reproduce the ordinary faulty text, or give a bare reference and catchword, or else they omit all notice of the citation altogether.

2. It has deviations, both in the shape of substitutions and omissions, greatly superior to the text of the editions. Whilst it has the genuine poem and bibliographical remarks, introductory to Jeremiah, it lacks the rhymed lines commonly found at the end of Isaiah, which, to one acquainted with Redaq's style, must appear more than doubtful.

3. It has additions, which, no doubt, embody Redaq's own, but later and better, recension. They are too numerous to be specified.

4. But, above all, it has intact the notorious Antichristiana, which Qimchi extracted from his father's books *Haggalui* and *Habberith*<sup>1</sup>, as the following passage (leaf 113<sup>b</sup>) will show: *ועתה אפרש הפרישה כמו שספרה... אָדָן אָבִי זָל בְּסֶפֶר הַגּוֹלָוִי וּבְסֶפֶר הַבְּרִית שָׁחַבְתָּ שׁוֹבֵה עַל הַמִּינִין*.

## II.

### IMPORTANCE OF THIS MS. AS ENRICHED IN LITERATURE BY LATER Scribes.

The commentaries on Isaiah and Jeremiah, are, for their better understanding, accompanied on the margin by part of the Sacred Text of those books. This is the work of three different scribes, all of whom, however, belong to the early part of the xivth century.

#### 1. *Work done by the first of these later scribes.*

(1) The text written by the first of these scribes is in Peninsular Sephardic, current character. It reaches from the commencement to leaf 147<sup>b</sup>, embodying with very few exceptions (see later) the whole of Isaiah and part of Jeremiah (i. 1—ii. 22). The text of Isaiah is so regularly and carefully given, that, but for the omissions observable in xxxvi—xxxviii (where but little of the text is found, owing to Qimchi's not having commented on much of it), one might almost have classed this MS. under the previous subdivision of this Catalogue.

(2) But this scribe has besides this, many, though but short, marginal notes, which consist chiefly of emendations. He must have had a copy of the later recension of Qimchi's commentary on Isaiah before him, as we find leaf 71<sup>b</sup>, inner margin (on xxx. 20), the following phrase:

ד"ת (דעתא תניינא) או אפשר שורמו מוויך אל הקב"ה ר' ל' שעניך ר' נא  
which words, the first abbreviation perhaps excepted, unquestionably belong to Qimchi, as the context clearly shews (comp. Rashi).

#### 2. *Work done by the second of these later scribes.*

(1) The text written by the second of these later scribes is in oriental Sephardic, Rabbinic character. It reaches from leaf 147<sup>b</sup> to 151<sup>a</sup>, and

<sup>1</sup> These works themselves are generally believed to be entirely lost. More will be said of them in the memoir referred to on p. 195, Note 2 above.

comprises Jeremiah ii. 23—iii. 7, of which, however, we must except ii. 26—28, 30—33 (see later).

(2) This scribe furnished the vowel-points to Jeremiah iii. 7, written by himself, as well as those to ii. 22 written by the first of the three later scribes.

3. *Work done by the third of the later scribes.*

The work of the third of the later scribes is insignificant. It consists merely of the writing of the text of Jeremiah ii. 26—28, 30—33 (see above) on the margin of leaves 198<sup>b</sup>—199<sup>a</sup>; and this is in Greek Sephardic character.

III.

IMPORTANCE OF THIS MS. AS FURNISHED WITH VARIED LITERATURE AND INFORMATION BY OWNERS.

1. It is not impossible that 1 and 3 of the later scribes just mentioned were successive owners of this MS., and that scribe 2 was the son, or a relative of scribe 3. But be this as it may, towards the middle of the sixteenth century this MS. must have been owned by a Peninsular Sephardi, as may be seen from two lines, written in Rabbinic character, on leaf 227<sup>b</sup>. The full name of the owner, which followed them, is unfortunately erased; which is the more to be regretted, as the statement contained in them (פִּירֹושׁ מֶרֶר דָּוד קְמַחִי מַאֲרְבָּעָה נְבִיאִים אַחֲרֹנִים מִמְּנִינִים דְּנִינִים) leads one to infer that this owner alluded therein to his possessing this very volume and its fellow-volume containing Qimchi's commentary on Ezekiel and the Minor Prophets.

2. In the years 1395—1400, this MS. was, apparently, owned by Bonet de Sylvis (בוניט דשלוייש), in whose handwriting (Sephardic Rabbinic) the following three documents, which are instructive in more than one way, are to be found on leaf 227<sup>b</sup>.

a.

היום יומן דראשון כ"ט לחודש חנוכה שנת קנ"ה (1395) נשבע שבועת התורה חפץ  
ביד הנעללה אברם קריגוד דקבשטייאן (<sup>1</sup>Casteljon) שמעולם לא יתן  
לאשתו אישטייש גט שלא מודעתה וקבל על עצמו ברצונו שאם חס ושלום יعبر  
על שבתו לחת גט לאשתו הנזכרת שלא ברצויה קנס מאותים פרחים (Florins)  
מאה לאשתו הנזכרת או לבאים מכחה והמאה הנשארים להב"ד אשר תעשה  
אישטייש הנזכרת שאלתה ובקשתה ותקרב ותבואך מעונתך זה היה בפני  
הנעללה דון בוניט מיימון ובפני אני קריגוד בוניט דשלוייש ובפני

<sup>1</sup> This name is variously represented in Hebrew: קבשטייאן, קבסטון, קשטיין &c.

רבים מאנשי קהל שלזון אך העדים המוחדים אנחנו קדם זכרנו ולנו נתן רשות להחותם וליפות החתימה בכל מני היפויים על האופן היותר טוב ...

b.

היום יום שלישי בעשרים וחמשה לחידש מורהשון שנת ק"ז (1395) באה לפנינו מרת מנדיינה וקיבלה שבועת התורה חפץ ביד שקיבלה חמשה עשר פרחים מאת ראשי קהל שלזון בונבי: מאת פרחים היו מוחדים אל הנעלעה עליה נ"ע (נוחו עדן) וחיא קבלה אותו החוב בעד נדוניאת והודאת (והודת) בפנינו שקיבלה מאותו החוב ט"ז פרחים בכתבוב מעלה: אני עד והנשא מאישטרי (the rest erased)...

c.

היום כ"ד ימים לחידש אייר שנת ק"ס (1400) השיב (דניין יוסף לאברם מציז) ספר מרע ואהבה תחלה הקונדרם (ואמציע) קלף ומקרה מנביים אחרים בקהל ופירוש מרי' דוד קמחי מישעה ורמיה תחלה הקונדרם ואמשע בקהל הי' אלה הספרים הנכרים ביד דניין הנזכר במשכו על ירי אשטרונה חמות אברם מציז) הנזכר שמהאותם במשכו בשם חתנו (חתנה) אברם הנזכר והנה אברם הנז' קבל הספרי הנזכרים מידי דניין יוסף הנזכר שהיו במשכו אצלו בער' דנריין ואברם מציז קבל על עצמו לשלם כל נזק והזאה יבוא אל דניין הנזכר בער הספרים הנזכרים הן מצד חמותו אשטרונה הנזכר הן מצד זולחה כי כבר קבל הספרים הנזכרים כלם בשלמותם כל זה היה בפנוי ובפני בונן קלונייא וקרשניאש קרנוגר ובכל אברם מציז שבועה בפנינו מכל זה ביום הנזכר מעלה.

3. Within the first half of the xvth century this copy must have belonged to a Peninsular Sephardi. He has left his mark of ownership on this MS.: (1) by writing one verse of the sacred text (Jerem. i. 5; leaf 144<sup>a</sup>); (2) by various corrections in the body of the MS. (see *passim*); and (3) by supplying various notes on the margins. These last, although they chiefly supplement omissions in the commentary, which had escaped previous owners, are by no means confined to this (see, for example, leaf 87<sup>b</sup>, which contains an astronomical note on the full moon). This owner wrote a beautiful current hand, which may be best identified on leaf 19<sup>b</sup>.

4. In the xv—xvith century this MS. probably belonged to a Greek Sephardi, as a suggested emendation, in Rabbinic character, on leaf 206<sup>a</sup>, leads us to believe.

5. In addition to the marks of ownership just given and which are inseparable from this MS., there is one to be found on a paper leaf, which had been attached to the binding of this volume. It is couched in Spagnol and written in mixed (oriental and Egyptian) Sephardic, current character. It contains the names of משולם (חכם) אברהם פאריו, חכם שמואל, and יוסף מורהי. It is, apparently, quite modern (xviii—xixth century).

<sup>1</sup> The learned men of שילון or שלון are often to be met with in old MSS.

As regards the condition of the MS., it is, on the whole, excellent. Leaf 163 has lost all three outer margins, and 185 is cut; 9<sup>a</sup> is somewhat stained and soiled, as are a few other leaves; yet, in most cases, the writing looks quite fresh, and there is absolutely nothing that cannot be read with perfect ease.

[Library-mark, Add. 482; bought in 1869 from H. Lipschütz.]

### No. 64.

Paper, in quarto, 9½ in. × 7 in.; 28 leaves, 7-sheet quires, 38—40 lines; mixed (Rabbinic and current) character, fine Italian handwriting of the xvith century.

כלי כתף והם פרושים על משלוי וארבע מגילות הראשונות  
ובראשם הקדימה קטנה הכלולות רישימה עיונית לעשרים ועוד  
מספריו המחבר לר' יוסף בן אבא מר' בן יוסף בן יעקב ابن  
בכפי מכפ' דמקומ'

Commentaries on PROVERBS, ECCLESIASTES, and CANTICLES, and on RUTH and LAMENTATIONS, preceded by a descriptive CATALOGUE of more than twenty of his other works, by R. Yoseph b. Abbamari b. Yoseph b. Ya'aqob Ibn Kaspi of Argentière<sup>1</sup>.

Leaf 1<sup>a</sup>, A poem by the scribe; 1<sup>a</sup>, the Catalogue; 2<sup>a</sup>, *Introduction to Proverbs*; 2<sup>b</sup>, *Commentary on Proverbs*; 12<sup>b</sup>, on *Ecclesiastes*; 19<sup>b</sup>, on *Canticles*; 20<sup>b</sup>, *Introduction to the Rolls Ruth and Lamentations*; 20<sup>b</sup>, *Commentary on Ruth*; 21<sup>b</sup>, on *Lamentations*; 26<sup>b</sup>, blank (27, probab'y blank, wanting); 28, blank.

#### 1. קבוצת כסף.

#### THE CATALOGUE.

Title, and poem by the scribe (leaf 1<sup>a</sup>):

בהנו"א	פירוש משלוי ומגילות ה
קבוצת כסף	דקדוק סודותיהם אוסף "
חבר אותו בתבונת ה	חכם ابن בכפי יוסוף "
ושכלו אוצר הכסף "	וקראיו בשמו כי נחצב

<sup>1</sup> Being in Paris in 1874, we carefully inspected Codex Oratoire 105 (New Catalogue, No. 986) in the *Bibliothèque Nationale*, and we can relieve Steinschneider's mind of the doubts expressed in Ersch and Gruber's *Encyklopädie*

Catalogue begins (*ibid.*):

אמֵר יוֹסֵף אָבִן כְּסֵפֵי כַּאֲשֶׁר בָּא יוֹסֵף וּקְוּ בָּאָנְשִׁים . . .

Ends (leaf 2<sup>a</sup>):

... אָוְלֵי יְחִנָּן ה' צְבָאוֹת שָׁארִית יוֹסֵף בְּהַתּוֹדָע יוֹסֵף . . .

This *Catalogue* is, if we except a number of insulated words, which differ for the better<sup>1</sup>, identical with the published (after a copy made by Werbluner from the Munich MS. 365) by Benjacob, in the collection *Debarim Attikim*, II. (Leipzig, 1846, 8vo.), where it forms No. 2 and occupies pp. 10—14. While we miss here the poem, which is there to be found at the end, but which in our opinion belongs to one or other of the scribes, at all events not to our author, and certainly not to this *Catalogue*<sup>2</sup>; we have here, at the commencement (see above), a different poem, which apparently belongs to R. 'Ezra of Fano (see later, in the paragraph on the scribe).

The importance of the *Catalogue* lies chiefly in the following four points:

(1) It is, if not the only one, at least, one of only a very few Catalogues prepared by a Jewish author himself of his own works<sup>3</sup>.

(2) It contains matters of interest partly appertaining to the author himself, partly to his own family, and partly to that of Maimonides.

(3) It makes us acquainted with the plan of no less than twenty important works by the author, all of which afterwards existed, although

ii. 31, p. 59, Note 12. The original hand has clearly enough the word דְּלָאָגְלִיטְרָא (Steinschneider's דְּלָאָגְלִיטְרָא is evidently a misprint); comp. also Munk, Mélanges, Paris, 1859, 8vo., p. 496, Note 3.

<sup>1</sup> We need only give two examples. We read here (leaf 1<sup>a</sup>, line 12): ... וַיַּעֲבֹר ... אֶת הַבְּכָה לְבָנָיו וְלְבָתָיו. בְּרִפְפִיאָן בְּרָצְלָנָה כִּי שֵׁם צָוָה ה' אֶת הַבְּכָה לְבָנָיו וְלְבָתָיו (לְבָתָרו וְלְבָנָיו) has been much discussed and has given considerable trouble to the bibliographers, not only because Ibn Kaspi would thus have named his daughter before his first-born son, but chiefly because this daughter is nowhere else heard of. By our reading, on the one hand, and by considering, on the other hand, the remarks of the Midrash Rabbah on Genesis, cap. 84 (on xxxvii. 35: אֵין אָדָם מִנֵּעַ מִלְּקָרְיוֹא . . . וְלִכְלָדוֹת בָּהוּ: אֵין אָדָם מִנֵּעַ מִלְּקָרְיוֹא . . . וְלִכְלָדוֹת בָּהוּ) this difficulty disappears altogether. Again we read here (*ibid.*) אַחֲרֵי אַרְבָּע (לְהַפְּרִיד) instead of the unquestionably corrupt אַחֲרֵי אַרְבָּע (i.e. and from Aragon to Castile). It is however possible that this passage should run thus: וְאַחֲרֵי אַרְבָּע לְסִפְרָד (i.e. and from Aragon to Castile), seeing that at our author's time Castile was emphatically understood by Sepharad (Spain).

<sup>2</sup> See the *ספר המוstrar* by our author (in the *טעם וקניהם*, Frankfurt am Main, 1854, 8vo. p. 54).

<sup>3</sup> This point has been already, though in our estimation not sufficiently, appreciated by Steinschneider (Ersch u. Gruber's *Encyk.* II. 31, p. 58).

at the time of the composition of the *Catalogue* only part of them had been actually written, while another part had then yet to be composed.

(4) It describes to us, besides these twenty works, the plan and nature of other and earlier works by the author, the identification of which would otherwise be for more than one reason if not exactly impossible, at least very difficult<sup>1</sup>.

## חצצרות כפָּה.

### COMMENTARIES ON PROVERBS<sup>2</sup>, ECCLESIASTES, AND CANTICLES.

General title (leaf 2<sup>a</sup>):

חצצרות כפָּה הכלול שלשת ספרי שלמה משל קהילת שיר השירים "

This work spreads over select portions of the three books of Solomon, and is therefore divided by the author into three parts (חלקים).

<sup>1</sup> Thus for instance we learn from it:

(1) That (leaf 1<sup>a</sup>) at the age of thirty our author had composed a work entitled תרומה הכסף, containing a compendium (ב-צ'ור עם קצ'ור) of the *Ethics* of Aristotle and the *Republic* of Plato. The work of Plato is the *Politicus* according to Steinschneider (*Encyk.* p. 69), but the *Republic* according to Kirchheim (*Die Kommentare von Joseph Kaspi...zu Dalalat al Haiirin*. Frankfurt am Main, 1848, 8vo. p. xiii). The title *Terumath Hakkeseph* was suggested to the author at Mallorca by one of Perpignan; see מילכתה שלמה in *Debarim Attikim*, II. p. 15.

(2) That at the same age he had composed another work under the name צ'ור הכסף (see the description of MS. Gg. 6. 37 below).

(3) That he had composed another work again, just before he had commenced the *Catalogue*. Its name was כפָּה סימן, and it contained one hundred and ten difficult questions (and answers?) on the Pentateuch and the Prophets. (The existence of a copy of this work cannot, at this moment, be traced; that it, however, did exist, we know also from the author's commentary on Lamentations; see later.)

(4) But the work which interests us most is the author's earliest production, although he mentions it here accidentally third. It is the פרשת הכסף, which, although it does not do so now, contained originally (if our interpretation of the author's בימי בהורותיו עשה פרישה לספר הרקמה וספר ابن עירא בתרורה המכוונה בפ' בירית הכסף, on leaf 1<sup>a</sup>, be correct) under one title (analogous to the *Terumath Hakkeseph* mentioned before) an explanation of the Grammar of Ibn 'Ezra and a supercommentary on Ibn 'Ezra on the Pentateuch. This latter, in one form or another, included also the explanation of the so-called *Sodoth* as extant in MSS. Add. 377. 3. 6 and Add. 510. 2. 2 (pp. 55, 56, 61, 132, 133 of this Catalogue); see *Excursus II*. According to the preface in the Munich MS. 61 (*Melekheth Shelomoh*, p. 16), these two or rather three works were executed at the early age of seventeen!

<sup>2</sup> This work was composed for, and addressed to, his firstborn son לְבָנָיו (see 4<sup>a</sup>; 4<sup>b</sup>), then resident in Barcelona (see 4<sup>b</sup>, 12<sup>b</sup>). This eldest son's name was Abbamari, as we learn from Cod. 40 in the Town Library at Leipzig (see

Introduction to Part 1 (Proverbs) begins (leaf 2<sup>a</sup>):

אמר יוסף אבן כהפי זה הספר הוא כספריו מומרי הפילוסופי ואין בו לפוי דעתך הכרח שיחיו בזה תורות וסודות...

Commentary on Proverbs begins (leaf 2<sup>b</sup>):

משל, שלמה בן דוד מלך ישראל. בזה אמר שם הספר ושם מחברו ואחר אמו כוונת הספר ותועלו...

Commentary ends (leaf 12<sup>a</sup>):

... והנביאיםiah הם הזרעים (היוודעים) כי בן היה כוונת משה ושלמה ולמה לא אמרו כן בפירוש אחشور ומרדי ואסתור בני המן ואתו תלו היטיבה ה' לטובי ולישראל בלבותם

Postscript ends (leaf 12<sup>b</sup>):

... תעלזונה כלוחוי, כי תנחל נחלות, ואשלחך בחו' אל עיר וריעות, עד הנבול, ואם כל אשר לי ארץ כבולי (כבול), ה' אלהיך יוץך, ויהי אלהים עמך... נשלם פירוש משלי החלק האחד מחצצירות בסוף ונשארו ה' השניהם, בשעה'א (בשם ה' אמר).

To judge from the commencement, both of the Introduction and of the work itself, and from the author's subscription of this commentary, as communicated by Werbluner (*Mel. Shel. in Debarim Attikim* II. p. 19), our copy differs somewhat from that at Munich (Cod. 265<sup>1</sup>).

This commentary is, like most of the works of our author, thoroughly permeated with the ideas of Greek-Arabic philosophy, of which he was perfect master; and although Jerusalem and Athens do not ordinarily agree, they are here, on the whole, peaceably and harmoniously placed

Delitzsch, *Catal.* p. 304) and Cod. 264 at Munich (*Mel. Shel.* p. 17). Kirchheim (*Die Kommentare*, p. iii. Note 2) maintains, against De-Rossi, that Ibn Kaspi had only one son, Shelomoh, and one daughter, whilst Steinschneider (*Encyk.* II. 31, p. 60, Notes 13<sup>a</sup>, 15 and 17<sup>a</sup>) partly sides with De-Rossi. Now the expression *וְאַתָּה בְּבָרְצָלֹנָה* (MS. leaf 4<sup>a</sup>, line 19), the force of which has apparently escaped all these scholars, unquestionably shows that our author must have had a son besides the one at Barcelona. This other son lived at Tarascon, and his name was Shelomoh (see this Catalogue, p. 133, Note 2); and Steinschneider is quite right in emending the *בעיר*, in reference to this son, into *בעי*.

<sup>1</sup> Thus, for instance, the questionable בְּנֵי טוֹרִי, after the author's name at the commencement of the introduction, is not to be found here; nor the subscription by the author, in which the place and time of the composition are given as עיר טרשקון...חרש שבת...חמשעם (Tarascon, Dec. 1329 or Jan. 1330). We suspect however that Cod. 265 at Munich, which is said to consist of 37 leaves in quarto, contains something besides the commentaries mentioned in the Melekheth Shelomoh.

together. Viewed as an explanation of a biblical book, it is, if not exactly the only one by the author worth anything (Kirchheim, *Die Kommentare*, p. vii), certainly the best of his commentaries on the Bible accessible to us. Its chief interest however does not consist in the explanations themselves it gives of this philosophical book, but in the following points, which are for the most part only accidentally touched upon.

(1) Ibn Kaspi ascribes only the substance, and at most the single sentences, of this philosophical book to Solomon, whilst the book as such he declares to have been composed by the King's servants<sup>1</sup>.

(2) Of Aristotelian works he quotes the following: (1) *ספר הטבע* (Physics; 2<sup>b</sup>); (2) *ספר המידות* (Ethics; 2<sup>b</sup>, 3<sup>b</sup>, 12<sup>a</sup>); (3) *De Animalibus*; (4) *ספר המליצה* (9<sup>a</sup>); (5) *ספר הפליגות* (Meteora; 9<sup>b</sup>). We may as well here draw attention to the author's *naïve* statement (11<sup>a</sup>), that he considers Aristotle inferior to Moses!

(3) The Massorets and Accentuators, whom he evidently identifies with one another (*בעל המטעמים* and *בעל טעמי* *בעל המסורת*; 4<sup>a</sup>, 8<sup>b</sup>), he places so high, that he says of them (11<sup>a</sup>) that he says of them *אין אחרים פירוש חדש* or *אין לנו אחרים כלום*.

(4) Of Maimonides' works he quotes only the Introduction to his commentary on the Mishnah by name (7<sup>a</sup>); he mentions him however, besides, in three other places (5<sup>b</sup>, 7<sup>a</sup>, 9<sup>a</sup>).

(5) Of his own works he quotes: (1) the *ספר הסוד*, which was afterwards called by him *פירוש התורה* (2<sup>a</sup>, 3<sup>b</sup>, 4<sup>a</sup>, 11<sup>b</sup>); (2) *טרית כסף* (3<sup>a</sup>, 3<sup>b</sup>, 4<sup>a</sup>, 5<sup>a</sup>); (3) *ביתר ספרי*; without further specifying them (4<sup>a</sup>).

(6) The interpretations of vii. 20, xvi. 33, xxiii. 30 and xxiv. 21 (4<sup>a</sup>, 7<sup>a</sup> and 8<sup>b</sup>) are of interest, chiefly from an ethnographical point of view.

(7) In a linguistic point of view we may note the word *שירא* (the Assizes in France; 4<sup>a</sup>).

(8) Ibn Kaspi evidently knew the *לוייתין* and the *זיכרון טב* (see No. 61 of this Catalogue), and controverts their authors, although he neither mentions them nor the books distinctly (12<sup>a</sup>). He protests against allegorically explaining not only the Pentateuch and the other (historical) books, but even this book (of Proverbs), beyond the apparent and absolute necessity (comp. also 2<sup>a</sup>).

<sup>1</sup> Leaf 4<sup>b</sup> we read:

... שלמה לא חבר כל הספר הזה בסדר מראשו עד אחריו רק דיה נאמרו למשרתו  
ושרו במו שכחוב אשרי עברך ...

and again leaf 8<sup>b</sup>:

... זה עד י"ב כי שלמה לא חבר הספר כלו על הסדר אבל היה אומר או כתוב מאריזו  
ב絲ירוני קצטו היה וקצטו אחר שנה או שנתיים ואחר (?) ואחד) אם בימי אם אחורי העתקו  
אנשי ירושם ...

Introduction to Part 2 (Ecclesiastes) begins (leaf 12<sup>a</sup>):

עתה נתחיל בפירוש קהלה שהוא החלק החשני בעורת שדי. דברי קהלה... תחת המשם " אמר יוסף ابن כספי הינה שלמה השלם הינה בראש ספרו שם מhabרו כי הודיעינו שהוא ע"ה חבר והספר וכונה שמו בקהלה לטעם שאמרו חז"ל שנקהלה בו הכהנה וכן כונה שמו אונור מטעם אונור בקץ. ואחר שהודיע שם מhabר הספר כמנגן הפילוסופים הודיעינו כוונת ספרו כלו והוא אמרו הבלתי הבלים ...

Commentary begins (leaf 13<sup>a</sup>):

מה יתרון לאדם בכל עמלו... ומה שיאמר נ"ב אחר זה דור הולך... אין הכוונה בוה להודיענו עם (אם) העולם נצחי או לא ...

Commentary ends (leaf 19<sup>b</sup>):

...ואם תבין תראה שכלם אחד וברוב הוא לשון אחד כי כונתו קבוע הפעולה בהכרחי עם השמהה ולכון אמר ברכם לאכול ולשתות ולשומות כי האכילה והשתיה ר"ל היזונה הנאותה... ובזה נשלם דעת (דעת) בוה הספר ...

Author's conclusion ends (Ibid.):

...לכן אחר שאני מצאתי זה החדרוש ונכתבו על לוח לבי אלו ההקשות והפסקים מה מאד יהוה(סכלות) גדרו<sup>א</sup> אם בזאת לא אוסר לנו כונתי שיהיה זה הפרוש חתימה לחים לכל אנחותי ומחשבותי ומהאליהם אשאלו העור והאמיצה יתברך וית' אמן" נשלם פירוש קהלה החלק השני מוחזקנות כספ

The apparent contradictions, nay heresies, to be found in Ecclesiastes, are no modern discovery; the Great Synod already knew of, and seriously reflected on, them. In consequence of this reflexion, the book barely escaped being excluded from the biblical Canon (Mishnah Yadayim, III. 5, Midrash Rabbah on Ecclesiastes i. 1, T. B. Shabbath, 30<sup>a</sup> &c.). Now the reasons for ultimately declaring this book canonical, although they certainly satisfy the believer, might or might not satisfy the philosopher, who is in the habit of sifting everything critically. Our author then solves this double difficulty of the apparent contradictions and heresies of Ecclesiastes, according to his wont, philosophically<sup>1</sup>; and the aim of this biblical book is, according to him, a twofold one:

(1) To point out to the reader the following philosophical truths: (1) That the motive of all human actions is to be found either in folly or in wisdom; (2) Whilst folly is in reality only one, and divisible only into degrees, wisdom consists essentially of two kinds, worldly and divine, both of which are divisible again into degrees.

<sup>1</sup> Singularly enough in a philosophical commentary on so philosophical a book as Ecclesiastes, the author mentions Aristotle only once; 15<sup>a</sup>, line 13) and his own קצור המרות also only once (16<sup>b</sup>, line 19), just as he mentions Ibn 'Ezra only once (17<sup>a</sup>, line 14), when he controverts him.

(2) To bring home to the reader the following philosophical counsels: (1) That nobody should for a moment question the duty of avoiding folly of any, even the slightest, degree; (2) That of worldly wisdom only a certain amount, removed alike from both extremes, should constitute man's motives; (3) That, on the other hand, with regard to divine wisdom (under which our author understands partly the study of religion and partly speculative philosophy), the more a man inclines to the extreme, the better it is for him, as thus alone can he make himself fit for perfection, immortality, and the conjunction with the *Active Intellect* (שלמות ונצחות) *הנפש עד שדרבק אל המלאך הנך* *שכל הפועל* (leaf 19<sup>a</sup>).

Now, although the theory of the *Active Intellect* being an Angel, with whom the souls of the perfect become one by study, &c. is a mere creation of the Greek-Arabic school, and is now happily exploded; and although, further, this commentary is also from an exegetical point of view inferior to the author's commentary on Proverbs, it would be unjust to denounce it as being utterly without value (as Kirchheim and Steinschneider evidently think). The division of the book of Ecclesiastes (into ten parts) according to our author, and the logical evidences (twenty-one, of which, however the 19th is missing) developed out of the book itself, are certainly very creditable ideas. This commentary is moreover not utterly devoid of other matters of interest. Thus, for instance, we become, in the course of it acquainted with certain facts relating either to the author himself or to others, and with his views on various matters. Thus we learn: (1) That he knew Latin (leaf 15<sup>a</sup>, line 9); (2) that he was fifty years old when he composed this commentary (leaf 19<sup>b</sup>), a statement which is an important, though indirect, key to the chronology of his whole literary activity; and further; (3) the curious way in which he connects the Pope's sojourn at Avignon with the cheapness of wine and the dearth of corn (in Provence<sup>1</sup>); and (4) his view on the institution of the double keeping, in the Diaspora, of the biblical Feast-days (שניהם ימים טובים של גלויות), a point which has been much ventilated of late, particularly in England.

Part 3 (commentary on Canticles) begins (leaf 19<sup>b</sup>):

ועוד נשאר הקטן ספר Shir haShirim ועתה נתחיל בו בעזורת שדי אמר יוסף אבן כספי אחר שקרים לנו פי' משלוי וקהלת שחרר שלמה בחכמו רואי לנו שנכחותם דבריהם מה בפירוש Shir haShirim שchner ג"כ שלמה ואון אני צריך לפרש המלות כי כבר פירושם קורמים לפני והתייבו ברם לבן לא אדרבר רק על דעת הספר הזה בכלל...

<sup>1</sup> He does this, on occasion of illustrating Eecl. iii. 2, in the following way: *...וְהַיְיָ אָנוּ וְרַאָיָם הַיּוֹם בְּגַבּוֹלֵנוּ* (Tarasecon) אשר בסבב ישיבת האפיפיור (the Pope) *נִשְׁׁעָו בְּכָל הָאָרֶץ כְּרָמִים לְאַן* מספר עד ששב דין בול והחכואה (Provence) בארצינו *בְּיַקְרָבָה וְעַתָּה הַם מְשֻׁחָרִים הַכְּרָמִים וְעַקְרִים הַגְּנִיעָתִים וְיִשְׁׁבּוּם לְשָׁדֹות וְיוֹרָשׁ שֵׁם הַבּוֹאָה כְּשֶׁאָס מְחֹרֶתָו יִשְׁׁבּוּ לְוָרְמֵי כִּי יִהְיֶוּ בְּתַהַ בְּגַבּוֹלֵנוּ שְׁרוֹתָוּ וְכְרָמִים לְאַן מְסֻפֵּר וְיִהְיֶוּ שְׁמַמָּה...*

Ends (leaf 20<sup>a</sup>):

... על דרך יי' וחומר ונן ופרדים ומזה המין הפלגנות נפלאות בדברי ר' זיל כי נעלמה מהם חכמה אבל לא נכיר אנחנו זה. ודי באלו ההערות לפ' זה הספר לפ' כוונתינו ולאל יתברך ההודאה ית' וית' תמו שלשת חלקי ספר הוצאות  
קסף ת"ל.

The author, according to his own confession, did not intend to write a regular commentary on Canticles, since others had preceded him in such work, and had moreover done it on the whole very well. He wished to give a general idea only of the book and a few hints thereon; and even these were not due to himself, but to Maimonides (Moreh III. 51; וגם זאת היבנה לא מלבי כי המורה המאיר לאין האיר ענינו בזה...). And, as if to gratify our author's wish in this respect, this opusculum, more than two hundred years after its composition, appeared in print<sup>1</sup> as a quasi-introduction<sup>2</sup> to the triple<sup>3</sup> commentary on Canticles, edited by R. Yitzchaq b. Abraham b. Yehudah עקריש<sup>4</sup>, an exile from the Iberian Peninsula and from Naples.

### כפות כסף.

#### COMMENTARIES ON RUTH AND LAMENTATIONS.

General Introduction begins (leaf 20<sup>b</sup>):

כפות כסף הכלל שתי מנגנות כפ' אהת מנגנת רות וכפ' אהת מנגנת איכה  
ואתה חיל במנגת רות בע"ה :  
אמר יוספ' אבן כספי ראיתי את הארץ והנה תהו ווישביה כמו כן ימוותון ולא  
ישאר מן העולם רק החולק מן הנפש השכל... .

This work is divided into two parts, or, כפות, as they are called by the author.

(Part 1 commentary on Ruth) begins (leaf 20<sup>b</sup>):

ויהי בימי שפנות השופטים. נכון וראוי היה מאד ליחד ספר לכתוב יחת דוד ...

<sup>1</sup> At Constantinople, i.e. Constantinople, without date, but according to Stein-schneider (*Encyk.* II. 31, p. 64) in or about 1577.

<sup>2</sup> Editor's preface, towards the end: הרב ר' יוספ' כספי....

<sup>3</sup> This triple commentary consists of (1) the present work; (2) the שאר ישוב of R. Ya'aqob Provençal (פָּרוּבִישָׁאָל); editor's preface: מצאתי כתוב קדש הקדושים (שש' שם המחבר...); and (3) a commentary, without a special title, by Se'adyah Gaon (?), translated by the editor from the Arabic.

<sup>4</sup> The book is very inaccurately printed; but the awful vicissitudes of the editor, which would suffice as an excuse even for graver shortcomings, must be taken into consideration; and we are bound to state, that we are indebted to R. Yitzchaq in this publication for many historical, biographical, and bibliographical notices of interest to be found in his preface.

Ends (leaf 21):

... כמו מעשה בראשית ומעשה מרכבה יותר ספרי הנבואה ובאור הכל אוצר  
ה' יבא:

Apparently, this commentary as extant in this MS. agrees with that under the same name, which constitutes part of the Munich MS. 265 (Mel. Shel. in *Debarim Attikim*, II. p. 18). As, however, neither Werbluner, nor Kirchheim, nor finally Steinschneider, say anything on the internal nature of this commentary, the following few remarks may not be deemed superfluous:

(1) *Characteristics of the book of Ruth, &c. according to this commentary.*

While the ostensible purpose of this book, says our author, is to give the genealogy of David the *King*, sprung from the house of *Judah*, whose greatness Jacob had prophesied and Moses had confirmed, the under-current continually manifesting itself in this book, and indeed in all Biblical books, is to give the reader moral and religious instruction and information which will largely contribute to the improvement both of his body and his mind. (Compare 2 Tim. iii. 16.)

(2) *Value of this short commentary for various reasons.*

The interesting matter which this Commentary contains is quite out of proportion to the smallness of its size. Though very brief, the information to be found in it is as varied as it is valuable. It embraces points in Biblical hodegetic, lexicography and grammar (extending both to Hebrew, Aramaic and Latin), philosophy, ethnography and bibliography (which comprises several of his own works, as also some of those of Ibn נגאיה, Ibn 'Ezra and Maimonides). The whole is seasoned with a quaint, but by no means irreverent, humour peculiar to our author.

Part 2 (commentary on Lamentations) begins (leaf 21<sup>b</sup>):

הכף השנית  
מגלה איכה  
איכה ישבה בדד מבוארת כונת זאת המגלה שהבר ירמיחו אחר חרבן  
בית ראשון שבו נחרב עמו...

Ends (leaf 25<sup>b</sup>):

...ועל זה המין אמר רבי הקדושים זל' שבעים פנים יש להורה בעבור היות<sup>(1)</sup>  
סך חמשון גדוול והעד בשבעים נפש וכן שבעים ושבעה וביאור כל זה העניין  
זכיר מאור והכל אוצר ה' יבא  
נשלם השבח לבוא עולם "

II. **אגרות י"ש"ר** This commentary has been edited by Reggio in his (Wien, 1836, 8vo.<sup>1</sup>), where it constitutes almost the whole of the 26th Letter,

<sup>1</sup> Reprinted (in a double edition) in the Ritual for the Ninth of Ab (the day of mourning for the destruction of Jerusalem and the Temple) under the name of *אלין בכותה* (Wien, 1853, 8vo.).

and occupies pp. 45—61. But the MS. which the editor had before him must have been an inferior one, as the edition teems with mistakes, which, particularly as Reggio is known to have been ordinarily a very careful editor, cannot be accounted for on the score of *mère* misprints. Our copy, on the other hand, although itself not entirely free from mistakes<sup>1</sup>, is, generally speaking, a fair exponent of this commentary, and in some instances, even superior to that part of the Munich MS. 265, which also contains it.

In addition to Steinschneider's instructive, but very short, notice on this commentary, both as extant in print and in MS. (*Encykl.* II. 31, p. 65), the following few remarks may not be unacceptable to the reader.

(1) Our author appears here as the champion of biblical and, if we may say so, altogether of Hebrew linguistic orthodoxy, and will not even allow that (as Ibn 'Ezra thinks) a **ל** might irregularly have been put instead of a **ל** (in the plural). Thus on the word **שׁוֹמְמִין** (i. 4) he has (leaf 22<sup>a</sup>) the following:

נכון בערבי כמו שוממים...וחילכה שהיה אוט תמורה אוט בכל כתבי הקודש  
כמו שאמרו כל הקורדים וכ"ש שם תמורה שם כי א"כ אין לנו לא לשון  
ולא ספר ...

(The word **נכון בערבי** is here a standing phrase with him.) On the other hand he objects to Hebrew micrology and micrologists, whom he calls sticklers (**אנשי מקפידים**), as may be seen from his remarks on i. 19 (leaf 23<sup>a</sup>).

(2) Here, even more than in his other works, Ibn Kaspi shows his great familiarity with Greek philosophy and philosophers, several of whom he names distinctly. The phrase **בערבי ובהגיון** occurs here no less than twelve times.

(3) While our author probably knew Greek philosophy by the channel of Arabic only (with which language he was very well acquainted, as is known), we learn here additionally (comp. above, pp. 206, 208), that he knew Latin<sup>2</sup> (דָּרְךָ הַעֲבָרִי נִמְּהַרְמֵי; 21<sup>b</sup>).

<sup>1</sup> This MS., for instance, reads (leaf 25<sup>a</sup>, on v. 6) for the unintelligible שְׁפָע of the printed edition, both of which are unquestionably a mistake for פְּלָע (i. e. Phul, as Steinschneider, l. c. Note 40, already rightly transliterates). The mistake in this MS. originated, no doubt, in the great similarity of the letters **פ** and **ש** in the Italian current character in the MS. from which it was copied. (On Phul and his influence for evil on the independence of Judah and Israel, see the interesting article by Graetz, *Die assyrischen Invasionen und Eroberungen in Palästina, im samaritanischen und jüdischen Reiche* in Frankel's *Monatschrift*, xxiii. pp. 481—492.)

<sup>2</sup> We may as well, on this occasion, give our author's rendering (23<sup>b</sup>) of the familiar *Solamen miseris socios habuisse doloris*; it is better נִחְמָה נִחְמָה אֲבָל רַבִּים חַצִּים נִחְמָה, which is not only correct but even elegant, particularly when compared with Benzeeb's incorrect and inelegant (Ozar Haschoroshim, ed. Letteris, under the word נִחְמָה; comp. Zunz in Steinschneider's xv. p. 10, No. 39).

(4) Of his own works Ibn Kaspi quotes distinctly his commentary on Proverbs (22<sup>a</sup>), the סוף סיגים (25<sup>a</sup>; comp. above, p. 202, Note), and the אוצר ה' (passim). This last-named work he treats as a general literary receptacle, putting, or promising to put, into it all that he can only slightly touch upon here and elsewhere.

(5) Of other authorities and their works he quotes, besides Plato, Sa'adyah Gaon's translation of the Pentateuch, and Ibn נזח (already mentioned by Steinschneider), Aristotle, the undefined המפרשים, Ibn 'Ezra, Maimonides (whom he here several times simply designates by המאיר), and Ibn Qimchi (for which the printed edition and probably the MSS. before Steinschneider also, by mistake read ע'א).

(6) Our author speaks so frequently here of סודות to be found in the Bible סוד נדול, סודות נפלאות, סודות גודלים (etc.) that, even had he not been the author of the סוד, and of a work on the סודות of Ibn 'Ezra, &c., it would astonish no one to find him designated by the name of Ibn Sodi (בן סוד; *Mel. Shel.* p. 15).

(7) We have only to mention, in addition, two interesting explanations of his. The first is to be found leaf 23<sup>b</sup> (on בעטף, ii. 11) and runs thus:

... כתעם נPsi עלי תחתטף... ואחר שביארנו הוראת לשון עטוף וסוף עניינו הנה בארנו מה שאמרו רבוי הקדרוי שלא נעלם מהם דבר אמת שהב"ה מתחטף במליחות זהה אמת מוכחה פנים ובמו זה הלשון אם הפילוי שהשכל הנפרד מעתף כתעו עם קצחו...

The second is to be found leaf 24<sup>b</sup> (on הניונים, iii. 62) and runs thus:

אין זה על מלאכת ההניון... ובכבר ביארנו שהוא שיחת הילדים שננו רבוי הקדרוי זלי... .

As regards the scribe, it is the well-known Cabbalist R. 'Ezra of Fano, teacher of the even better known R. Menachem 'Azaryah of Fano and other Cabalists and Talmudists of the xvith century. The name עראא is to be found on leaf 15<sup>a</sup>, lines 10—13 and 15—19, where four words had actually to be divided in order to bring about this desirable(?) result. Little ornaments above and on the side of the letters draw the reader's attention to this name. R. 'Ezra was in copying this MS. probably not influenced by his profession of scribe merely; it was more the Sod-literature, which attracted him.

<sup>1</sup> The allusion to 'our holy teachers' refers no doubt to the Targum on Cant. v. 10, T. B. Rosh Hashanah 17<sup>b</sup>, Midrash Rabbah on Genesis, cap. iii., and the Peraqim of R. Eli'ezer, cap. iii.; that to 'the Philosopher' to Aristotle; see *Metaphysics*, Book xii. (according to the old editions, but xi. according to most modern editions), chap. 9.

<sup>2</sup> T. B. Berakoth, 28<sup>b</sup>.

For owners see the description of MS. Add. 857. 1, below.

The condition of the MS. is excellent in every respect.

[Library-mark, Add. 857. 2; bought in 1871 from Nathan Coronel of Jerusalem.]

### No. 65.

Paper, in quarto, 8 in.  $\times$  5 $\frac{1}{2}$  in.; 66 leaves, two 8-sheet, and two 6-sheet quires, followed by one of 5 sheets, 27—30 lines; Rabbinic character, Italian handwriting of the xvth century.

### [פירוש על איוב לרבנו משה בן נחמן רונדי]

Commentary on JOB, by R. Moshe b. Nachman of Gerona, (Ramban, Nachmanides).

Leaf 1<sup>a</sup>, blank; 1<sup>b</sup>, *Introduction*; 5<sup>b</sup>, *Commentary*; leaves 64, 65, probably blank, wanting; leaf 66, blank.

Introduction begins (1<sup>b</sup>):

ע"מ"ז ע"ש"ז

פירוש איוב הידוע אל הרב רבנו משה בר נחמן זצ"ל  
דבר ברור וידוע כי האמונה בידיעת האל ית...

Commentary begins (5<sup>b</sup>):

איש היה בארץ עוז מצאנו מלכי הארץ ומפושט מזה בת ארום יושבת  
בארץ עין...

Ends (leaf 63<sup>b</sup>):

...ויש בצדיקים שלא יאמר כן במעלתם כגון במשה ואהרן כי פירוש בmittah  
שהו על פי יי' והוא מיתת נשיקה שיש לה סוד לדבקה בשם הנכבד ..

והספר נשלה בזוז יי' אל עילם  
(מנחם מקסטילטז') הכהן ונשלה

This commentary has been printed three times (Venezia, 1517, Folio; Amsterdam, 1724—28, Folio; Fürth, 1842—47, 8vo.<sup>2</sup>).

In each edition it accompanies the sacred text: the first two being

<sup>1</sup> If we read the name of the place the scribe lived in, or came from, correctly (CASTELLOUCCIO), we should be inclined to identify it with Castelluccio, otherwise *Castel d'Asso*, near Viterbo.

<sup>2</sup> This last is not mentioned by Frankel, *Monatsschrift*, xvii. p. 450.

whole Bibles; the last, the Prophets and Hagiographa only<sup>1</sup>. All these editions however (one seems to be a mere reprint of the other) represent only one MS., and that an incomplete and faulty<sup>2</sup> one, less valuable than the MS. here described and than others which are now known<sup>3</sup> of this important work.

Unfortunately, however, this commentary has been declared, by no less an authority than Dr Z. Frankel, to be spurious, and the author has been said by him, in addition, to be a forger (*Monatsschrift*, xvii. pp. 449—458). Frankel certainly admits that he cannot give either the name of the forger, or the time when the forgery was perpetrated; but, as the whole tenor of his article betrays, he evidently suspects R. Shemtob Ibn Shemtob, perhaps for the moment confounding, in his mind, Shemtob Ibn Shemtob with Shemtob Ibn Gaon. As we, however, on the one hand, for weighty reasons, utterly disagree with what Frankel advances for depriving Nachmanides of the authorship of this commentary, and as it is, on the other hand, of considerable literary importance to ascertain the real author, partly in reference to the Targumim, partly in reference to Rashi's commentary on Job, and partly in reference to other matters, we shall discuss the authenticity of this commentary in *Excursus II* (compare p. 36 of this Catalogue).

The original scribe's name being מנהם, the latter part of a □ is invariably used for filling up the vacant spaces of the lines (see *Excursus I*). This scribe must either have had before him a MS. full of orthographical errors, which he conscientiously and faithfully copied, or he must have been an ignorant copyist. But his calligraphy leaves nothing to wish for. His writing is very distinct; and the part of the sacred text interwoven by the author with his commentary, although it is not given by the scribe in a different character of writing, is conveniently made prominent by its being underlined.

This MS. has had, since it came out of the hands of the original scribe, several owners, who, in one way or other, have left their marks of ownership in this volume.

(1) An Italian of the xvi—xvii<sup>th</sup> century, by marking the chapters, on the outer margin in square character, and on the upper margin in

<sup>1</sup> This edition was possibly meant to complement that of the Pentateuch, &c. printed at the same place in 1802—3 in 4to. The former is entitled **דרך מסיליה סלוליה**.

<sup>2</sup> To give only one instance of each, all editions end with xlii, 15; and all editions have, on xv. 3, ביעין החכם (וירכט) אש תaccelם, a mistake which furnished Frankel with one of his strongest proofs that Nachmanides could not be the author of this commentary, as he would never have called the *Prophet* Isaiah החכם; see further on.

<sup>3</sup> For instance MS. Ee. 5. 9 (No. 25 of this Catalogue), and others, such as the MS. which R. Shime'on b. Tzemach Duran must have had before him (see his אויהב משפט on xlii. 17).

Rabbinic. It was, probably, this owner, who crossed through, and then wiped out, the name of the original scribe on leaf 63<sup>b</sup> (see later).

(2) Another Italian of the xvii—xviii<sup>th</sup> century, who wrote in Rabbinic, and who must have been a superior man, by correcting the MS. throughout, by writing summaries of the commentary on the outer margin, and by making on leaf 63<sup>b</sup>, lower margin, the following statement:

סימתי בקריאה והגנת הפי' הנכבר זה להרמ"ז ז"ל היום יומ' ח' שבט  
חת"פ' לציירה

We have no doubt that the handwriting is that of R. Shimshon Kohen Modon (comp. this Catalogue, p. 39).

(3) Judging from a small remnant left of the label on the back, this MS. must have belonged in recent times to Cav. Marco (Mordekhai) Mortara, the present Chief Rabbi of Mantua.

(4) An even more recent, but anonymous, owner, wrote in Rabbinic character under the original scribe's name, which had been carefully crossed through and wiped out (see above), the words מנהם מקטילטץ.

The condition of the MS. is not good, the inner and lower part of every leaf being stained by water, and leaf 17 being badly torn.

[Library-mark, Add. 1051; bought in 1874 from S. Schönblum.]

### No. 66.

Paper, in quarto, 8½ in. × 5½ in.; 32 leaves, one quire of 9 sheets followed by one of 7, 26—30 lines; mixed (Rabbinic and current) character, Sephardic handwriting of the XIV<sup>th</sup> century.

[פרוש איוב לר' אבא מר' בן אליגדור]

Commentary on JOB, by R. Abbamari b. Eligedor.

Leaf 1, blank; 2<sup>a</sup>, Introduction; 3<sup>a</sup>, Commentary; 30<sup>b</sup>—31<sup>b</sup>, blank; 32, probably blank, wanting.

Introduction begins (2<sup>a</sup>):

ספר איוב כתבו משה אם היה ולא חבירו. ואם לא (היה כתבו וחבירו על  
שאלתו מפני מה (צדיק ורע לו ורשע וטוב) לו על צד חלוקת הדעתות בזוה  
הדורוש חלוקה הכרחית על דרך השאלה והשובהת המענה...

Commentary begins (3<sup>a</sup>):

ספר המספר שהוא איש הארץ עין בן נחור אחיו אברהם שהוא מבני קرم...

Ends (leaf 30<sup>b</sup>):

...ובשנת אוב מות ז肯 יושב בישיבה, מקובל ומהודר מאת הבחרים (בניהם?) מסה ומריבבה, ולא מות נועוב בקטן מוטל בעריבבה, ומות שבע (ימים?) יודע חסרונו העולם שהוא עוזב ויתרונו העלם הבא, אשרי מי שבא לאות המודעה. אל אלה הרוחות יצילינו בכל החצחות אמן אמן סלה.

The commentary before us enters, as a rule, merely into the meaning of the book in general, and that of the chapters in particular. Occasionally, however, it explains also the single verses and even the single words. But whatever it does explain it explains remarkably well.

The author (who wrote also a commentary on Canticles; see later, in the paragraph on the scribe) was apparently, a Provençal<sup>1</sup> of the XIII—XIVth century (see next paragraph); and his name Abbamari is rendered certain by several MSS.<sup>2</sup>, of which the present is, apparently, the oldest known.

Except Aristotle (2<sup>b</sup>), the author quotes by name only Maimonides (Ibid. and 22<sup>a</sup>); indistinctly, however, he quotes also the Rabbis of Talmud, Midrash, &c. (passim), and the schools **הארשניריה** and **המעתיזלה** (2<sup>b</sup>); these latter, perhaps, from the Moreh only.

The copy before us was probably executed in Africa (Algiers?), and before the close of the XIVth century, as both the nature of the paper, its water-mark, and the handwriting clearly warrant us to assume, although the copyist may have lived in the very first years of the XVth century, as he calls R. Shime'on b. Tzemach Duran **בעל התשבען** (see Note 3 below).

The copyist's name is neither given, nor even in the slightest degree indicated. From this negative fact (see *Excursus I*) and other positive facts (see later) we conclude that he could not have been a professional scribe.

<sup>1</sup> Four Le'azim, three of which are Provençal, are to be met with on leaves 26<sup>b</sup> (two) and 28<sup>b</sup> (two).

<sup>2</sup> These are: (1) Our own copy, which belongs to the close of the XIVth century. (2) Codex De-Rossi 1372 (where, by the way, the name **שנין אשטרוג דשנין** must be transliterated *Sen Astrug de Shnyn*, the **שנין** being, no doubt, a mistake for **שנין**). As it is well known that De-Rossi generally ascribes to his (undated) MSS. an age higher by a hundred years than they really are, his "sec. xiv." in this instance, means probably *fifteenth century*. (3) The defective Codex Vat. ccxlii, which is avowedly of the XVth century (Assemani, p. 204). (4) The defective copy in 272 (4) of the *Bibliothèque Nationale*, Paris, which we know from our own inspection to be, at the earliest, of the XV—XVIIth century. (The author's name is there, however, only given by a later hand.) Compared with this fourfold testimony, the heading and subscription of the Bodleian copy (Opp. 221, olim 281; known to us from inspection, to be, at the earliest, of the XVth century), which ascribe this commentary to R. Mosheh of Narbonne, become comparatively valueless, as, indeed, the value of their testimony has been ere now much doubted (New Catal. 353. 4).

The scribe copied this MS., probably for his own use, so that he may be legitimately looked upon as the first bona-fide owner of it. That he was so for some time, at all events, is proved by the scribbling in his hand which is to be found on leaf 1<sup>a</sup> no less than from the three Notes<sup>1</sup> on leaf 1<sup>b</sup> and the Notes on leaves 30 and 31<sup>a</sup><sup>2</sup>. This scribe-owner (if we may use this expression) possessed at the same time, and apparently also copied for himself, part of the commentary by our author on Canticles (compare, above, the paragraph on the author), and Abuchamid's *בגנות הפילוסופים*, &c.<sup>3</sup>.

The next owner has left his mark of ownership in this MS. by writing two Notes (in connexion with Physics) on leaf 31<sup>a</sup> and by scribbling on leaf 1<sup>a</sup>. These marks are executed in somewhat blacker ink than that used by the original scribe; their character also is mixed (Rabbinic and current), and the handwriting also is Sephardic as practised in Africa, but evidently of a century later.

A third owner was a Sephardi of the xv—xvith century. He has left his mark by scribbling in Hebrew (Rabbinic) and Spanish characters on leaf 1<sup>a</sup>. (For other owners see the descriptions of MSS. Add. 532. 1, 2, 4 and 5 below.)

As regards the state of the MS., while it is impossible to bestow too much praise on the scribe for his intelligence as exhibited in the correctness of this copy; yet the roughness of the paper, the paleness of the ink, and the peculiarity of the handwriting must have very early made the reading a matter of no small difficulty; a difficulty of course considerably increased now, and proportionately increasing with every day. The only leaves, however, in a particularly bad condition, are 1<sup>a</sup>, 15<sup>a</sup>, 16<sup>b</sup>, 17<sup>b</sup>, 18, 19<sup>a</sup>, the writing of which has been additionally affected by damp. The worms, although they also have told upon this copy, have, happily, not injured any part written on.

[Library-mark, Add. 532. 3; bought in 1869 from H. Lipschütz.]

<sup>1</sup> Of these three Notes only the first has a reference to the book of Job, briefly explaining the Rabbinical view, in the T. B. Baba Bathra, 14<sup>b</sup>, on Moses' authorship of this book; the other two refer to the difference between the first and second Adar (אדר) and to the Lulab and the *ונניעים* in connexion therewith (Lev. xxii. 40) respectively. In Note 2 the γ' is quoted and in Note 3 Maimonides' *ששה תיריה*.

<sup>2</sup> These Notes are, if we except insulated words, now entirely illegible.

<sup>3</sup> Owing to the state of the Note on leaf 1<sup>a</sup>, which gives this interesting information, we cannot make out whether this work in that copy was accompanied by R. Mosheh of Narbonne's commentary (although it probably was; see MSS. Dd. 10. 12. 3 and 4, &c.). What we can make out of it, runs thus: פירוש איוב וקצת משיר השירים אל אלחי הפילוסוף (הפילוסוף דאלחי) ר'ABA MRI ב"ר אליגדור... וככוננות הפילוסופים לאבוחמד אלגולי... .

## No. 67.

Paper, in quarto, 8 $\frac{1}{2}$  in.  $\times$  5 $\frac{5}{8}$  in.; 84 leaves, 6-sheet quires, 25 lines; Rabbinic character, Sephardic handwriting of the xvth century.

**באור על איוב לר' יצחק אבן ארונדי**

Commentary on JOB by R. Yitzchaq Ibn Arundi; defective.

Begins (leaf 14<sup>a</sup>, on vi. 6):

החלומות (כלומר) לבן הביצה לפ' שאין לו טעם ערב בעצמו כן אין ראוי  
לחשוב ...) יעשה פועל רשום מבלי טעם וסבה ...

Ends (leaf 84<sup>a</sup>):

... וברך אחריתו מראיתו בבניים ובקנינים ובכבוד ובאריכות (ה)חיהם הומנו  
ויראו (ויראו) בנים ובני בנים ד' דורות ע"כ תם תם בילאי' תם ונשלם שכח  
לאל בורה עולם "

Leaf 84<sup>b</sup> is blank.

Job is a philosophical book, and a commentary on it, if it is to be of any value, must be in accordance with its nature, i.e. philosophical. And, in truth, from time to time attempts, more or less successful, have been made to explain this difficult book philosophically; and if most of such commentaries labour under notable shortcomings, it is not because of the unsoundness of the general principle that guided their authors, but of the special application, i.e. because of the mistaken attempt to make this book an exponent of *Greek-Arabic* philosophy. True, Hebrew-Israelite-Jewish religious philosophy and Greek-Arabic philosophy are related to one another; but they are nevertheless far from being identical, and it is the former of which the book of Job is an absolute representative. The philosophical commentary before us, on the other hand, although pregnant with Aristotelian philosophy, with which the author is familiar as few others, successfully avoids most if not all the dangerous rocks which caused the literary shipwreck of even so brilliant a philosopher as R. Levi b. Gershom.

The author, whose family-name אַרְוַנְדִּי points to *Ronda* (Lat. Arunda)

<sup>1</sup> אמר יצחק המירוס לבית ארונדי. is found, as we know from inspection, in Codd. Paris 261. 1 and Bodl. Hunt. 613. The former is a beautifully written and perfect copy, though not without many mistakes, whilst the latter is tolerably correct, but only a fragment, containing, however, the introduction, &c., which is the most important part of the whole work. When Uri (cxlvi. 1) calls our author Arunas (אַרְוַנָּס) it is for no better reason than because a comparatively modern owner, or cataloguer, had written that mistake at the head of the fragment.

in Andalusia, was, certainly, an Arabic-speaking Rabbi, as may be seen from the numerous Arabic words that occur in this commentary, although he lived, probably, in a Christian<sup>1</sup> country, perhaps in Provence, or more probably in Italy. He, no doubt, flourished in the first half of the xivth century, thus being a contemporary of R. Levi b. Gershom, as may be deduced not merely from the negative fact of his never affixing the term נ"ז (so usual after the name of a defunct person) to the name of this author, whom he very often quotes; but also from the positive fact of his speaking very slightly indeed<sup>2</sup> of him, which ordinarily no Jewish author would do of a fellow-author already dead.

The following statement characterizing the tendency and internal economy of the commentary, and giving the enumeration of the authorities and works quoted, and some of the other interesting matters mentioned in it, will, we feel sure, not be unacceptable to the reader.

a. *Tendency of this commentary.*

Like others, our author holds that the principal aim of the book of Job is to answer the momentous and intricate question: Why are there pious persons who suffer, whilst there are wicked ones who are prosperous? But, unlike many, particularly philosophical, commentators (for instance R. Levi b. Gershom, &c.), he denies that Job and his friends had an idea of immortality.

b. *Internal economy of the commentary.*

(1) The whole book of Job is explained as strictly forming one living and inseparable piece of art, the various Ma'anioth (מאניות) forming, as it were, the skeleton which the various verses clothe with sinews, flesh, and skin. Although additional strength is sometimes obtained for the purpose of this explanation from the philosophy contained in other parts of the Scriptures, the Talmud, the Midrash, and the Greek-Arabic philosophical writings, care is always taken to develop the philosophy of the book from the book itself. As the Ma'anioth are indissolubly interwoven with the whole book, so every verse, or part of a verse, quoted is skilfully interwoven with its respective Ma'anah.

<sup>1</sup> Leaf 39<sup>b</sup> we read the following:

...המשל בוח כי כאשר לא ידענו תאר אדנות הכליפה בהישמעאלים וידענו  
שٿאר אדנותו אל הישמעאל. והוא כי חס אדנות הקיסר אל הנוצרי, הנה בידיעתנו  
תאר אדנות הקיסר ידענו בזיהה מה תאר אדנות הכליפה...

From this it would seem that our author lived in a Christian country and within the dominions of the Holy Roman Empire; and if so, then very possibly in Italy.

<sup>2</sup> Our author seems to have had a personal *pique* against R. Levi b. Gershom. He not merely frequently declares his (R. Levi's) general and special conception of the book of Job to be utterly worthless, but he actually wrote an opposition work מילחמות to R. Levi's work of the same name.

(2) The Ma'anioth are connected with one another by the phrase **וְכִאֵשֶׁר רָאָה**... אמר; the primary explanation of each verse, or part of a verse, is introduced by the phrase **לְ**, while the further explanation of it is signalized by that of **כָּלּוּמֵי**. If either of these explanations is brought into connexion with an idea expressed in another part of the Scriptures, the further phrase **עַ** is used. At the end of the minute explanation of each Ma'anah the whole of it is summed up, and the number of parts (i.e. leading ideas) of which it consists is given; the whole being introduced by the stereotyped phrase :

הנה המענה הזה יקע על... חלקיים... וכאשֶׁר

c. *Enumeration of authorities and works quoted in this commentary.*

(1) The Rabbis (passim). (2) Plato (54<sup>b</sup>).

(3) Aristotle, either by the name of **אַרְסְטוֹן**, or simply **הַפִּילּוּסּוֹף**, or finally by the mention of a particular work of his, without expressly mentioning his name. We may remark on this occasion that there are few works by Aristotle which are not quoted in the course of this commentary, even in the defective state in which we have it.

(4) Euclides (אָוקְלִידֵם; 60<sup>b</sup>).

(5) (? **וְאַחֲנָם הַפִּילּוּסּוֹף**) Johannes (66<sup>b</sup>).

(6) The commentators of Aristotle, as Themistius (63<sup>b</sup>), and Ibn Roshd (56<sup>b</sup>, 63<sup>b</sup>).

(7) **הַמּוֹרֶה הַגְּדוֹלָה** (Maimonides; 64<sup>a</sup>).

(8) R. Levi b. Gershon (almost on every page).

פתיחה זה הספר (9) The author's own introduction to this commentary or פתיחה זה הביאור (passim). This introduction is unfortunately wanting (see later in the paragraph on the condition of the MS.).

d. *Other interesting matters in connexion with the commentary.*

(1) Leaf 55<sup>b</sup> has a paragraph on Providence as manifested by the forewarning character of certain dreams. In the course of this the author says of R. Levi b. Gershon :

והנה כאשר יבחן גדר זה האיש בשחוֹא משבח שהוא עמוק בפילוסופי" יותר ממה שקדמוֹו ומתחלל בכל אמריו שם מופתוי" מזוקק" מכל סתייה יש להפלא...

(2) Leaf 61<sup>b</sup> the author expresses his disapprobation of such as think that the mere knowledge of the ceremonial laws is enough for a Jew, in the following very strong terms :

...ובזה השתבשו החכמי' ההלצ'ים מאומתינו ר'ל המיעינים בפשט התלמוד מפרש המיצות המעישו' והדרני' וכשלו כשלון גדוֹל... ובהז כשלא יתבא ר המובן בהם בדקדוק יצאו ממנה שבושים וכפירות...

The scribe's name was probably Yehudah as the letters י and ה are frequently used for the filling out of the vacant spaces of the lines (see *Excursus I*). He was not only a good copyist as regards calligraphy, but also as regards intelligence, as there are comparatively few mistakes in the copy before us.

Of owners we can trace here only one, and this one is an anonymous person of the xvith—xvith century. (Is this R. David Harophe? See our description of MS. Add. 532. 5 below.) He writes a far from ungraceful, though somewhat intricate, hand. The work done by him is in current character and Sephardic handwriting, and consists (1) of numbering the leaves on the upper, and (2) re-writing (in some instances; see later, in the paragraph on the condition of the MS.) on the inner, margins words which had been probably destroyed by an instrument used by the Quarantine officials. He does the latter work of course mostly by mere guess, in which he is not always correct. In most instances, however, he has not even attempted to restore the words lost. From the paging made by him we see clearly that the MS. was even then as defective as it is now.

The condition of the MS. is far from good. In addition to the 13 leaves missing at the beginning, by which, unfortunately, the whole introduction and part of the commentary (the most valuable of the whole; see p. 216 above, Note 1) was lost, there are also wanting leaves 37, 48, 74—83. Moreover, the whole copy is more or less stained by water and soiled; and particularly leaf 14<sup>a</sup>, the upper part of which is scarcely legible. Leaves 28—49 in the upper and 25—40 in the outer margin, are worm-eaten, by which, however, luckily, the writing has suffered nothing. Not so leaves 67—84, which have been pierced through (probably by the authorities of the Quarantine), by which a good number of words have been irretrievably destroyed.

[Library-mark, Add. 532. 1; bought in 1869 from. H. Lipschütz.]

### No. 68.

Paper, in quarto, 8½ in. × 6½ in.; 20 leaves, 5-sheet quires, 27—28 lines; mixed (Rabbinic and current) character, Italian handwriting of the xvith century.

העתקה ופירוש למקומות קשי הבנה בתרגום על חמיש  
המגילות לחכם לוי פלוני אלמוני

Translation into Rabbinic Hebrew, with explanation of the difficult parts, of the Targum on the **FIVE ROLLS**, by an anonymous Italian Rabbi; incomplete.

Leaf 1<sup>a</sup>, *Preface*; 1<sup>a</sup>, *Ruth*; 4<sup>a</sup>, *Canticles*; 15<sup>b</sup>, *Ecclesiastes* (17<sup>a</sup>—20<sup>b</sup> blank).

Preface begins (1<sup>a</sup>):

בְּהַנּוּ אָאַתְּ חִילְלָה לְבָאָר הַתְּרָנוּגָה שֶׁל חַמֵּשׁ מְגִילּוֹת מְלָשָׁן תְּרָגּוּם לְלֶשׁוֹן הַקּוֹדֶשׁ לְמַעַן יְרוּץ קּוֹרָא בָּו.

וַיְהִי בַּיּוֹם שְׁפָטּוּ הַשּׁוֹפְטִים אַעֲפָם שְׁבֹואַת הַמְנִילָה אֵין בָּהּ תּוֹסֶף בִּיאָור . . .

Work begins (1<sup>a</sup>):

וַיְהִי בַּיּוֹם שְׁפָטּוּ הַשּׁוֹפְטִים וַיְהִי רָעָב וְנוּגָה כּוֹנֶת הַמְתָרָגָם לִמְדָה שְׁחִיה זוּ הַרְעָב חֹזֶק מָאָר בָּאָרֶן יִשְׂרָאֵל . . .

Breaks off (16<sup>b</sup>, on *Ecclesiastes* ii. 8):

...כְּנֶסֶתִי לִי נִמְצָא אָוֹצָרוֹת כְּסֶף וּזְהָבָב וְאֶפְתָּחָה מִשְׁקָלִים וּמְאוֹנִי צְדָקָה עֲשִׂיתִי כְּזָהָב . . .

Apart from the fact that the work before us is unfinished (it lacks the greater portion on Ecclesiastes and the whole on Lamentations and Esther) the author's assertion, that it contains the *Targum on the Five Rolls in Hebrew* (בְּחַרְתִּי לְהַעֲתִיק אֶלְךָ הַחֲמִשׁ מְגִילּוֹת תְּרָגּוּם לְלֶשׁוֹן הַקּוֹדֶשׁ), must be taken *cum grano*. In reality only the more difficult parts of that *Targum* have been translated by our author, as he himself says in another place (ובָמָקוֹם אֲשֶׁר לֹא יַרְאֶה תּוֹסֶף . . . אַנְיָחָנָה); and this not into Hebrew pure and simple, but into questionable Rabbinic. This latter fact considerably detracts from the interest awakened by another assertion of our author, that Hebrew was understood by the generality of the people (Jews) of his time (ובָמוֹ שְׁהַמְתָרָגָם בַּיּוֹן לְהַוּשָׁל לְהַמּוֹן . . . גַּבְּאַנְחָנוּ רָאֵי שְׁנָכָן לְהַוּשָׁל לְהַמּוֹן). (ולְחַזְצִיאָה דְּבָרָיו בְּלֶשׁוֹן הַרְגָּל אַצְלָנוּ . . .). But, if in one respect the author has overstated the value of his work, he has in another respect undervalued it. It contains something more than a mere translation of parts of the *Targum* in question; it contains also an explanation of them. This explanation is either introduced by one or other of the phrases פִּירְשׁ הַמְתָרָגָם, רַיֵּק הַמְתָרָגָם, הַרְגָּשׁ הַמְתָרָגָם, פִּירְשׁ הַמְתָרָגָם, רַיֵּק הַמְתָרָגָם, בְּנוֹתָה הַמְתָרָגָם by the author points out the word, or the turn, of the sacred text, which justifies the *Targumist* in his deviation, or at least induced him to deviate, from the apparently more natural meaning of the verse (see, for instance, leaf 3<sup>b</sup>, on *Ruth* iv. 7<sup>1</sup>; leaf 9<sup>a</sup>, on *Cant.* iii. 6, &c.). Taken as a whole, this small work may be safely pronounced to be of no small value; the more so, as we become acquainted through it occasionally with a piece of *Targum-text* which is not to be found in the printed editions (see, for instance, leaf 11<sup>a</sup>, on *Cant.* v. 10).

<sup>1</sup> The *Targumist* renders by נָעַלְוָה. What induced him to do so? Our author has the following remark on the point:

וְהַרְצִיאָה הַמְתָרָגָם מֶלֶת נָעַלְוָה (נָעַלְוָה) מִפְּשׁוֹתָה לְפִי שְׁדִיקָה מִהָּ שְׁנָאָמָה' בְּתֹרְהָה וְשְׁלָף נָעַלְוָה מֶעָלָה רְגָלָו דְּמָאַצְטָרָה' לִמְדָה מֶעָלָה וְרְגָלָו נָרָאַה שְׁמָנָעַל (נָעַל) סָהָם בְּכָל הַתּוֹרָה נָאָמָה' עַל מֶנְעַל הַדָּר שְׁוֹהָא הַנָּקָן גּוֹנָנְטִי (גּוֹנָנְטִוּ) בְּלָעַעַן).

The author, who displays great familiarity with Bible, Talmud and Midrash (and particularly with the last-named literary activity, which is the source sometimes, as it is at other times the efflux, of the Targumim; see *Excursus II*), must have been an Italian, as may be seen from the only בְּלָעֵץ to be found here (3<sup>a</sup>; repeated 3<sup>b</sup>). He probably liyed in the xvith century, the unquestionable date of this MS. (see next paragraph).

To judge from the numerous corrections, &c. made by the scribe, this MS. seems to be an autograph; the scribe is certainly identical with the scribe of the first part of MS. Dd. 10. 14. 2 (see No. 39 of this Catalogue). There seems to be no trace of the work elsewhere.

There is no trace of ownership to be found in this copy; but, apparently, it belonged, at one time, to R. Yehudah Aryeh, of Modena (Leon Modena, see p. 72 of this Catalogue), as it afterwards certainly belonged to Yitzchaq (b. Menachem?) (see *ibid.*).

The condition of the MS. is excellent.

[Library-mark, Dd. 10. 14. 3; presented in 1647 by the House of Commons.]

### No. 69.

Paper, in quarto, 7 $\frac{3}{4}$  in.  $\times$  5 $\frac{1}{2}$  in.; 174 leaves, mostly<sup>1</sup> 6-sheet quires, 30 lines; Rabbinic character, Sephardic handwriting of the xvith century.

[פְּרוֹשִׁים עַל חֲמֵשׁ הַמְגָלּוֹת לְאָעָז וְעַל תְּרֵי עָשָׂר לְרֶדֶק וּנוּ]

Commentaries on the FIVE ROLLS, by Ibn 'Ezra and on the MINOR PROPHETS, by Redaq, with other matter; defective.

[פְּרוֹשִׁ על חֲמֵשׁ הַמְגָלּוֹת לְרֶ אַבָּרָהָם בֶּן מַאְרֵ אַבָּן עֲוֹרָא יְלִד טּוֹלִיטּוֹלָה]

COMMENTARIES ON THE FIVE ROLLS, BY R. ABRAHAM B. MEIR IBN 'EZRA OF TOLEDO (רַבָּא בָּן עֲזָרָה).

1<sup>a</sup>, *Ruth*<sup>2</sup>; 3<sup>a</sup>, *Lamentations*; 9<sup>b</sup>, *Ecclesiastes*; 34<sup>a</sup>, *Esther*; 39<sup>b</sup>, *Canticles*.

<sup>1</sup> The exceptions are quires 1, 2, 3, 14 (which have 7) and 4 (which has 5 sheets).

<sup>2</sup> The order observed here in the Five Rolls, is, no doubt, intended for that, according to which they are read in the Synagogue, i. e. Canticles, Ruth, Lamentations, Ecclesiastes and Esther. If Canticles is here placed last, it is either because the scribe of this very MS. began to copy it between Passover and

Begin (leaf 1<sup>a</sup>):

בשם אל תחזק ידי  
ווכרו יעמיד הורי :  
זה פ"י מגלה רות  
לאברהם ספרדי  
נאם אברהם בעבור היות דוד שורש מלכות ישראל נכתב בספריו הקודש יח  
דור : שפט השופטים י"א שה' שפט שופטים ...

End (leaf 48<sup>b</sup>):

... הם הרוי ציון כי שם צוה יי' את הברכה חיים את (עד) העולם  
נשלם פ"י שיר החסרים : שבח למעתיק הרים :

These commentaries, as extant in this MS., like those which are to be found in the Rabbinical Bibles<sup>1</sup>, consist of single ones on Ruth, Ecclesiastes

Pentecost, or because he copied it from a MS. that had been commenced at such a time. Taking, however, into consideration the independent thought of our scribe (see later), the former reason gives the more probable account of the anomaly.

<sup>1</sup> Besides the single commentary on Esther and the triple one on Canticles, which are to be found in the Rabbinical Bibles, Ibn 'Ezra is known to have composed another single one on Esther and another triple one on Canticles. That on Esther was edited by Zedner from a MS. in the British Museum (London, 1850, 8vo; reprinted Berlin, 1873). That on Canticles was edited by H. J. Mathews from three MSS. at Berlin, Oxford and Paris (London, 1874, 8vo). We cannot allow this opportunity to pass without drawing the reader's attention to Mr Mathews' work. He has certainly placed Ibn 'Ezra's admirers, and the readers of his literature in general, under great obligations. Not merely has he carefully edited this interesting commentary, but he has also enriched it with an accurate translation, an instructive introduction and many valuable notes. But we must join issue with the editor, when he treats Ibn 'Ezra as he would treat an ordinary commentator and deduces (Preface, p. viii), from his expression (on Ruth i. 15) *כבר פירשנו בחוריה*, the conclusion that Ibn 'Ezra had actually written a regular commentary on the whole Pentateuch before he wrote his commentary on Ruth. Ibn 'Ezra was a man *sui generis*, and explained all parts of the Bible sporadically (if we may say so) before he had explained a single book regularly. His unsettled, migratory, mode of life caused him to write everywhere, at every time, and on everything, piecemeal, as the occasion demanded (see this Catalogue, p. 146, Note 2); so that the *negative* facts obtained from his statements (where he says in one work that *he is going to write* such or such another work, implying thereby that he had not already written it) alone have a value in determining the priority of his several works. For instance, when Ibn 'Ezra says (on Cant. iii. 10) *כasher אפרשנו במקומו*, we learn from these words, that he regularly commented on *Canticles* before he had done so on *Isaiah*, even as we learn from his words (on Cant. vii. 3) *ובן אפרשנו במקומו*, that when he wrote them he had not as yet regularly commented on *Proverbs* (see further on). Thus we learn from his commentary on *Ruth* (i. 2, i. 16, iii. 11) that he had written it before those on *Ezra*, *Isaiah* and *Proverbs*. The same is the case with respect to his commentary on *Esther*, which he had composed before those

and Esther, a double one on Lamentations, and a triple one on Canticles. They are here, although not without mistakes, superior on the whole to those in the printed editions.

(1) This M.S. has, particularly on Ruth, several omissions (of irrelevant matter), substitutions and additions.

(2) Several of the substitutions are accompanied (on the margin) in all the five books by various readings, sometimes with, and sometimes without, the announcement: נ"ד. These various readings correspond with those of the printed editions.

(3) Many difficulties presented by the printed text of the commentaries on Lamentations and Canticles, in consequence of an explanation of one of the double or triple commentaries having been erroneously drawn into another, are here naturally avoided.

2. **[קובץ וכוחים עם הנוצרים לפולני אלמוני]**

COLLECTANEA ANTICHRISTIANA, BY AN ANONYMOUS AUTHOR.

Begin (leaf 48<sup>b</sup>):

מצאתו בספר פירושו הנבואר על הנאולח ממה שאמרו רוב הנביאים כולם מקובצים במקום אחד כדי שיוכל כל אדם למצוא תשובה על אפיקורוסי. תחלה פרשה עתידה בישעה בוחלת הספר והיה באחריות חיים נכון יהיה חר בית השם... וזה לא יהיה במבנה בית שני... ואם זה נאמר על מלכם...

on Ezra (i. 1), Canticles (i. 6), the Pentateuch, Samuel and Chronicles (i. 10), and Zechariah (ix. 30). But it by no means follows from the loose expressions **כבר פירושו בתורה** (on Cant. vi. 5) and **כבר פירושו בספר דניאל** (on Ruth i. 15), that the commentaries on Canticles and Ruth had been written after those on Daniel and the Pentateuch respectively. The commentaries on *Lamentations* and *Ecclesiastes* afford no evidence of priority either way; though the latter is positively dated from Rome in 4900=1140, and was probably the first *regular* commentary which he ever wrote down. We must now substantiate our view, which at first sight may appear somewhat strange. Ibn 'Ezra in his *Brief Commentary* on Exodus (which is on all sides acknowledged to be a genuine part of his Pentateuch-commentary, and is even believed by most critics to be the only one belonging to him on that book, to the exclusion of the *Long Commentary*) says (on xxxi. 3), ... פירשות משל, פירש...; which ought to show that he had written the commentary on *Proverbs* before that on the *Pentateuch*. How then, could he in the commentary on *Ruth* mean by **כבר פירושו בתורה** that he had already written a regular *Pentateuch*-commentary, when on the same *Ruth* (iii. 11) he promises to write a commentary on *Proverbs*? These remarks are enough to show the extreme intricacy of the whole question; but it is hoped that they may tend in some measure to remove the difficulties so long felt by critics, and which have received such forcible expression in Halberstam's preface to his admirable edition of Ibn 'Ezra's *ספר העבר* (Lyck. 1874, 8vo.).

End (leaf 49<sup>a</sup>):

... כי לפִי דָבְרֵי הָמִין הַחַיָּה אֶת הַמֶּת וְעַשֶּׂה נִסִּים שָׁהֵו (שֶׁלֹּא הָיו) בַּאֲפָשָׁת הַמְּבָעַ

For the Jews, attacked as they and their religion have continually been, to compose Antichristiana, has been, as is well known, a common practice, particularly from the xith century downwards. Some of these Antichristiana certainly occur as mere explanations of the Messianic passages of the Bible in a sense adverse to Christianity, as may be seen in the commentaries of Rashi and Ibn 'Ezra. Others, although of the same nature, and ostensibly composed for the same purpose, consist of shorter or longer excursuses in Biblical commentaries, and contain, besides the defence of the doctrines of Judaism, systematic, and sometimes even fierce, attacks on Christianity, as may be seen in the commentaries of *David* Qimchi on Isaiah and the Psalms and of Abarbanel on Isaiah. A third kind assume the proportions of whole independent works of controversy, in which the desire to refute the doctrines of Christianity is openly avowed, although, no doubt, this desire did originally spring from the ardent wish to defend Judaism. Such works are *Yoseph* Qimchi's, *Chasdai Crescas'* בְּטוּל הַבְּרִית, *Shemtob* Ibn Shaprut's אֶבֶן בּוֹחֵן נִצְחָן, *Lipman's* עַיְקָרִי הַנוֹּצְרִים and others. But there exists, further, a fourth kind of Antichristiana, a species of second-hand compilations, which consists of books, treatises, &c. made up from all the before-mentioned three kinds. Even these, though they lack originality, have the advantage of giving the reader a general idea of the matter. To this category belongs *Lopez'* כָּור מִצְרָק הַאֲמָנוֹת וּמִרְאָה הַאֲמָתָה and very probably also the treatise of which we find the commencement here.

As regards the author of this piece, though we cannot say who he is, we can with more certainty say who he is not. He is none of the above-mentioned writers, nor is it our scribe. Viewed as *literature*, it is written in the style of *David* Qimchi; but the MS. before our scribe must have been in a very bad state, and the difficulty of reading it extreme, if indeed it was legible at all. And this is no doubt the reason why after two half-pages, the scribe gave up copying entirely. For it must be clearly understood, that it is not a mere fragment inserted on a waste page, as might at first sight appear likely; seeing that the scribe has written it in precisely the same style as the rest of the MS. and that the rest of the volume, now occupied by Qimchi, was at his disposal.

[פְּרוֹשׁ עַל תְּרֵי עָשָׂר לְרַ' דָוִד בֶּן יוֹסֵף בֶּן יִצְחָק אָבִן קָמְחִי הַסְּפָרִדִי יַלְדֵ נְרְבּוֹנָא]

COMMENTARY ON THE MINOR PROPHETS, BY R. DAVID B. YOSEPH B. YITZCHAQ IBN QIMCHI HASSEPHARDI, OF NARBONNE (REDAQ).

Leaf 49<sup>b</sup>, *Hosea* (65 wanting); 81<sup>a</sup>, *Joel*; 88<sup>a</sup>, *Amos* (89, 100 wanting); 106<sup>a</sup>, *Obadiah*; 108<sup>b</sup>, *Jonah*; 112<sup>b</sup>, *Micah*; 125<sup>a</sup>, *Nahum*; 130<sup>a</sup>, *Habakkuk*; 138<sup>a</sup>, *Zephaniah*; 142<sup>b</sup>, *Haggai*; 145<sup>b</sup>, *Zechariah*; 167<sup>b</sup>, *Malachi*; 173<sup>b</sup>, blank; 174 (probably blank) wanting.

Begins (leaf 49<sup>b</sup>):

דברי נביים. במשל נשואים. כאשר קרואים. אין מצואים:  
 נבון וחכם. יתבוננו בם. יודע לסודם. כאשר ברואים:  
 גהם דבריו. ארכו ובהם. קצוץ כבשנים. עשר נביים:  
 אמר דוד בן יוסוף בן קמחי הספרדי וזה הספר מהדור מישנים עשר נביים...

Ends (leaf 173<sup>a</sup>):

...ומצדיקי הרבים ככוכבים לעיל ועד  
 נגמר ונשלם פ" ספר מלאכי תחול ושבה לאל סומכי:  
 בריך דיבח חילא לעבדיה בר אמרתיה. כבבודך ה:

This commentary, like most works of our author, has long enjoyed great popularity. Not merely has it been often printed in the original, but portions of it on most of these *Twelve Books* have been translated into Latin from time to time by various writers, and that on one (Zechariah) has been published entire in English. But this commentary, as extant here, has a value even beyond that of an ordinary MS. for the following reasons:

(1) It represents a better recension at the hands of the author; whereas the printed editions have only the ordinary text, and that in a more or less corrupt state.

(2) It has intact the *Antichristiana*, omitted or disguised in the editions.

(3) The quotations from the *Targum* are given here in full, so that its pristine text could be almost reconstructed from this and a few other MSS., as in the case of the *Isaiah* mentioned above (No. 63; p. 196, Note 2).

The name of the scribe was, probably, David or some other beginning with **ד**, since he invariably fills out the vacant spaces of the lines with this letter, unless he uses part of the first word of the next line. Although apparently a Peninsular Sephardi by birth, he seems to have been acquainted with the Ritual-Services of the Ashkenazim (see leaf 26<sup>b</sup>, marginal Note). He probably lived either in Italy or Greece. The formula given above points, however, rather to a Latin country, and therefore perhaps to Italy; see this Catalogue, pp. 42, 69. He was no mere scribe, though his handwriting is by no means ungraceful. The following points deserve remark:

(1) He makes few mistakes.  
 (2) He makes the reader's work more easy by placing various signs to distinguish the text from the commentary, &c.

(3) He often gives readings from other MSS. on both works (of *Ibn Ezra* and *Qimchi*), introduced mostly by **א"ב**, and in *Qimchi* also by **א"ג**, and three times by **ה"ד**. This **ה"ד**, though twice (91<sup>b</sup>, 96<sup>a</sup>) to be solved into **דעתה תניתא** or **דיקא תניתא** (comp. this Catalogue, p. 197<sup>1</sup>), seems once (61<sup>b</sup>) to stand for **דברי חוספת**.

<sup>1</sup> By an oversight on p. 197 a few words have fallen out. What is there printed “**דעתה תניתא** or **דיקא תניתא**” ought to be “**דעתה תניתא**” “**דיקא תניתא**”.

(4) He often adds marginal explanations from other authors. See, for example, leaf 18<sup>b</sup>, where he has a Note, commencing ... in, מיצאת טעם ... in which R. El'azar הקליל is defended from Ibn 'Ezra's attack (Eccl. v. 1) on him, on account of שיזן being used by him in the masculine, whilst איזונה is in the feminine.

(5) He occasionally gives explanations of his own (see, for example, leaf 17<sup>b</sup>).

(6) He marks some of the Haphtaroth occurring in the Minor Prophets.

(7) Once he makes the pious ejaculation נפשינו ותנו לנו ובהצלחה ל' תשמחנה בישועתך (5<sup>b</sup>; in the unpropitiatory phrase פירוש הטעמים on Lam. ii. 10).

As regards owners, the following nine have left their marks on this MS.

(1) An anonymous Italian of the xv—xvith century by writing in mixed (Rabbinic and current) character, the running titles of several books of the Minor Prophets (see leaves 115<sup>b</sup>, 116<sup>a</sup>, &c.).

(2) An Italian of the xvi—xviiith century by writing his name, מאיר פינצי, in Rabbinic character, on leaf 3<sup>a</sup>, inner margin.

(3) An anonymous Sephardi of the xviiith century, by marking in Rabbinic character the quires 26, 31, 32, 34, 35 on the upper inner margin. The numbers there still remaining, shew that the volume as we now have it must have formed quires 23—36 of a still larger Codex.

(4) An Italian of the xvith century by writing *Laudad. Emanuel*, in Italian character on leaf 1<sup>a</sup>, lower margin.

(5) An anonymous Sephardi, probably also of the xviiith century, by marking the number of the quire (ג'ג') in Rabbinic character, on the upper margin of leaf 125<sup>a</sup>.

(6) Again a Sephardi of the xvii—xviiiith century, by writing in bold Rabbinic character the catchword on leaf 126<sup>b</sup>.

(7) An Italian of the xviiiith century, by writing in bold Rabbinic character the library-mark ד' קפ' on leaf 1<sup>a</sup>. This owner is apparently the father of the Physician Samuele Vita della Volta (comp. this Catalogue, p. 39).

(8) Cav. Marco (Mordekhai) Mortara, Chief Rabbi of Mantua, by writing (in a *Sephardic* Rabbinic hand) on the label on the back: ר' מאנולות ר' פ' תרי עשר קצ'ר העורך פ' ה'.

(9) The last owner, H. Lipschütz of Cracow, by writing on leaf 1<sup>a</sup> in Polish Ashkenazic current character אַרְיַן צְבִי לִיפְשִׁצְּזָן and 'H. Lipschütz.'

The MS. is somewhat worm-eaten in the first three quires; but in all other respects is in good condition.

[Library-mark, Add. 403. 1; bought in 1867 from H. Lipschütz.]

## No. 70.

Parchment and paper, in quarto,  $8\frac{1}{2}$  in.,  $\times$  6 in.; (originally 56 leaves, mostly<sup>1</sup> 6-sheet quires, the outer sheets parchment, the rest paper), 30—31 lines; Rabbinic character, Greek Se-phardic handwriting of the XIVth century.

**פְּרוֹשׁ עַל שִׁיר הַשִּׁירִים לְרַ' מָשָׁה אָבִן תְּבוּן וְאַחֲרֵיו יְבָאֹו  
מְאַמְרִים פְּילּוֹס֋ופִים שָׁוֹנִים לְרַ' זְרָחִיָּה בֶן יְצָחָק**

Commentary on CANTICLES, by R. Mosheh Ibn Tibbon, with other PHILOSOPHICAL PIECES, by R. Zerachyah b. Yitzchaq; defective<sup>2</sup>.

<sup>1</sup> The last quire has 4 sheets.

<sup>2</sup> We have noticed above (p. 63) the fact, that one R. Shelomoh, a Greek Ashkenazic owner, has written at the end of Part 3 a Table of the contents of the whole Codex (now numbered Add. 377 in this Library) of which the present MS. forms Part 1. As the missing leaves (40 out of 56) contained many pieces of interest, we have thought it worth while to subjoin R. Shelomoh's list of the contents of this MS., with a few remarks, as supplementary to the notice of the three remaining fragments described in the text above. His list, which has already been made use of to some extent by Steinschneider (ix, 42, 43), is as follows:

- [Leaves 1<sup>a</sup>—4<sup>a</sup>] (1) אֲגַתָּה הַתְּשִׁבָּה וְהַסְּדִידָה וְמִנְיִי מִוּסְרִים מִמָּה ר' אַבְיגִידָר ב' יְזָאָה עַד י'
- [Leaves 4<sup>b</sup>] (2) אֲגַתָּה הַרְמָבָן שְׁלָחָה לְבָנָו מִמְּדֹתָה הַנּוּהָה מִז' עַד ח'
- [Leaf 5<sup>a</sup>—5<sup>b</sup>] (3) אֲגַתָּה הַרְמָבָן שְׁלָחָה לְבָנָו מִעֲנִין מִתְבָּעָה מִז' עַד ט'
- [Leaves 5<sup>b</sup>—6<sup>a</sup>] (4) אֲגַתָּה הַרְמָבָן שְׁלָחָה לְבָנָו מִעֲנִין יְרוּשָׁלַיִם עַד ח' (עַד הַקְּדָשָׁה) וּמִבֵּית הַכּוֹנֶת מִז' עַד י'
- [Leaves 6<sup>b</sup>—31<sup>a</sup>] (5) פ' מִשְׁיר הַשִּׁירִים מִאָבִן תְּבוּן מִי' א' עַד ס' א'
- (6) כתביים מִן הַכּוֹנֶת נְבוּכִים שְׁחוּשָׁב ר' זְרָחִי ל' יְהוָה וְגַם מִעֲנִין אִיבָּר וְשָׁטוּן וּבְנֵי אֱלֹהִים ס' ג' עַד ס' א'
- [Leaves 32<sup>a</sup>—40<sup>a</sup>; 32<sup>a</sup> being blank] (7) הַקְּדָמָה מִסְפָּר הָאֱלֹהִות לְאַרְיִսְטוֹלָטָס מִפ' ב' עַד פ' ג'
- [Leaves 42<sup>a</sup>—42<sup>b</sup>] (8) בִּיאָור הַקְּדָמָה עַל הַמְוֹרָה בְּתַחְלָיו בְּחַלְקָה וְרִאשָׁון מִפ' ד' עַד פ' ח'
- [Leaves 43<sup>a</sup>—45<sup>a</sup>] (9) בִּיאָור עַל הַפְּרָקָן מִחְלָקָה רְאַשָׁון מִפ' ח' עַד ק' ט'
- [Leaves 45<sup>a</sup>—55<sup>a</sup>] (10) בִּיאָור עַל הַמְוֹרָה בְּפֶרְקָן כ' בְּמִחְלָקָה שְׁנִי מִע' ט' עַד פ' א'

(1) This missing Letter on Repentance is, no doubt, identical with the MS. שְׁעִיר הַמִּיסְר in the Vatican (cccli. 4; p. 214), which is superscribed: ... בְּלֹעַלְמָן יְהָא דָם רַץ לְעַשְׂתָּר רַצְוֹן קַוְן מַאֲהָבָה... The loss of this treatise out of the present Codex is doubly to be regretted, because it seems to have borne a title otherwise unknown, and because, besides the one in the Vatican, there appears to be no trace of any other copy, except that in the *Bibliothèque Nationale* at Paris (No. 839; formerly *Ancien fonds* 105),

Leaves 1—16 wanting; 17<sup>a</sup>, *Ibn Tibbon on Canticles* (26—35 wanting); 36, *Letters of R. Zerachyah on the Moreh of Maimonides* (37—48 wanting); 49<sup>a</sup>, *Commentary by R. Zerachyah on the Moreh* (52 almost wholly torn out, 56 wanting).

[פירוש על שיר השירים לר' משה בן שמואל בן יהודה בן שאול אבן]  
תבון מרכזון ספרד [

COMMENTARY ON CANTICLES, BY R. MOSHEH (OF MONTPELLIER) B. SHEMUEL (OF LUNEL) B. YEHUDAH (OF GRANADA AND LUNEL) B. SHAUL IBN TIBBON OF GRANADA; defective.

where, however, only the first leaf is at present to be found. On the author and his possible identity, not only with R. Abigedor b. Eliyyah of Vienna, but also with R. Abigedor, the uncle of R. Hillel b. Shemuel b. El'azar of Verona, see our description of MS. Add. 653 in the third Section of this Catalogue.

(2) This missing *Letter on Humility* is, no doubt, identical with the *אגרת הנזקן* printed in the *תפוחוי זהב* (Mantova, 1638, 8vo.), where it occupies leaves 107<sup>a</sup>—109<sup>a</sup>. It is there introduced by: *אותה היא האגרת מוסר שליח רומבי' ויל' בני*.... It begins: *טוב לקריות בכל שביעי שמע בני מוסר אביך ויל' חתוש והתנאה תמיד*.... It begins: *טוב לקריות בכל שביעי תכין לבט תקשייב אוניך*. The *קריא האגרת* the *פעם א'* in the *שבוע*...., and ends: *לדבר במחת... לא תפחוות לקיימה וללבת בה תמייד אחריו השם למשע נצליה בכל דרכך ותזכה לעילם הבא*.... *הצפונן לצדיקים: כבודך...*. (The last two words, of course, belong to the scribe of the MS. used by the printer; comp. this Catalogue, pp. 42, 69, 225.)

(3) This *Letter on a Coin* is, no doubt, identical with the piece to be found at the end of the early editions of Nachmanides' Pentateuch-commentary. It there begins: *...נגפו בעצמו עשרים גרעיני כרוב...* The addition of the word *ושלים* at the close, in the first edition, seems to confirm the idea of this piece being a letter.

(4) This missing *Letter on Jerusalem*, &c. is, no doubt, identical with the letter sent by Nachmanides to his son Nachman, with which the Lisbon edition of the Pentateuch-commentary concludes. It is a brief résumé of what immediately precedes it (a meditation by the author on Jerusalem and its awful condition and a prayer for its welfare, which begin: *...עומdotot hoi regel...*, and end: *אנרת שליח הרב...'...*). This résumé is there superscribed: *אנרת שליח הרב...'...*. It begins: *ברוך...'...* and ends: *ברוך...'...*. The loss of this letter out of this Codex is the more to be regretted, as it may, perhaps, have contained the year (after naming the month of Elul), which some give as '27 (1267) and others as '28 (1268). This little piece, though in the Lisbon edition, is not in the *editio princeps*. We take this opportunity of expressing our thanks to Dr Atkinson, Master of Clare College, for his kindness in allowing us the free use of the copy of the Lisbon edition in the Library of that College.

(5) Part of this *Commentary* still remains; it is therefore described in the text above.

(6) to (10). All these being R. Zerachyah's work on the *Moreh*, of which parts still remain, will be found described in the text above.

Begins (leaf 17<sup>a</sup>, on iii. 11; printed edition, leaf 15<sup>b</sup>):

מקום כי אם לדורות בכלך...

Breaks off (leaf 25<sup>b</sup>, on viii. 8; printed edition, leaf 22<sup>b</sup>):

...שהוא השכל הנכנה והוא רוח הקודש כי הדברו באדם הוא השכל ולכון  
נקרא

This commentary has lately been printed as one of the publications of the Society מקיצי נדרמים (Lyck, 1874, 8vo.). But, as the anonymous editor has given us only the text in its barest possible form (therein differing from an inferior MS. only in having an abundance of misprints), without critical introduction, without a single illustrative note of any kind (even to tell us from what MS. it is taken<sup>1</sup>), in which particulars it contrasts most unfavourably with some of its fellow-publications (notably the תנומלי הנפש and ספר העבור), enriched as they are with the editorial labours of Halberstam and Steinschneider<sup>2</sup>, we are compelled to remark more at length upon this work itself in general and upon this MS. of it in particular.

<sup>1</sup> The MS. in the hands of the anonymous editor, as may be seen from leaf 17<sup>a</sup> verso, must have been in an oriental Sephardic handwriting. By oriental Sephardic scribes the letters י are written with the ' in inside the ג, which combination the transcriber for the press seems to have mistaken for ה; and as he also confounded י with ט, the result is יקון for הקון for יקון. It is hardly satisfactory that the misprints in a book should be our only source of information as to the MS. from which it is taken.

<sup>2</sup> Steinschneider's contribution to the תנומלי הנפש is so full of valuable and instructive matter, that it seems worth while to add an elucidation of two little points which have escaped him. (1) The word לפנים (see p. 21) is applicable, of course, to both space and time (compare the Targumim, Talmudim and Midrashim passim). But though it is ordinarily used in Holy Writ in the sense of 'formerly' i.e. 'backwards,' yet it certainly occurs in Jeremiah vii. 24 (וְיָמֵי) in the sense of 'forwards' i.e. 'further on,' as it is used here by R. Hillel. This whole difficulty of Steinschneider's, however, is based on the assumption that the word used by R. Hillel is the Biblical לְפָנִים; but may it not rather be the Talmudic לפנים (itself the equivalent of the Biblical פנימה), as in the phrase לפניהם ולפניהם, i.e. 'deeper and deeper in,' 'further and further on' (T. Yerushalmi, Horayoth iii. 5, and T. B. Sotah 4<sup>b</sup>, Horayoth 13<sup>a</sup>)? (2) Again in the עיתים שלשה עיתים (leaf 50<sup>a</sup>), the original source of the saying of R. Yose the Galilean is to be found in the Siphra, Dibbura dechoba, Parashah xii, Pisqa 10; compare Bensly, *The missing fragment of the fourth book of Ezra* (Cambridge, 1875, 4to.), p. 28, Note 6. From the Siphra it was copied by R. Tobiyyahu b. Eli'ezer (לקי טוב on Lev. v. 16), by the Yalqut (§ 479), and by Rashi (on Lev. v. 16); but R. Hillel evidently took it (if not direct from the Siphra) from Rashi, who must have had before him a copy of that work in which the reading was נ שׁוֹבֵן instead of נ שׁוֹבֵן. Whichever be the right reading, the phrase נ שׁוֹבֵן can surely only mean 'who abstains,' 'whoever abstains.' (The Yalqut here has the ordinary reading; while R. Tobiyyahu

(i) *On this work itself in general.* Most, if not all, of the Hebrew literary productions of the middle ages, particularly if they are commentaries on the Scriptures and by authors nurtured in Greek-Arabic philosophy, are valuable to us rather for their accidents than for their essence. As elucidations of Scripture, they may be worth little; but they nevertheless deserve our attention, if only for the following three reasons:— (a) They reflect the spirit and taste of their own age; (b) they preserve to us the names of the most prominent men of times gone by; and (c) they rarely fail to enrich our vocabulary of post-biblical Hebrew with terms invented on the instant, as the occasion demanded. These are sometimes original, sometimes translated from Arabic or Latin, and sometimes only ordinary words, employed in an unusual sense; but always new to us. The commentary before us and its author form no exception to this rule either for good or for bad. Mosheh Ibn Tibbon, like his father and grandfather (and in some respects even more than these), was a diligent and successful translator of Greek-Arabic works of philosophy (in his time including not only mathematics and astronomy, but also medicine). But his original works, particularly his biblical commentaries, are, as far as scriptural interpretation is concerned, absolutely without value.

(a) To illustrate our statement, that the commentary before us reflects the spirit and taste of its age, we need only mention that it was so much in vogue for at least half a century after its composition, that the "Sages of Rome" actually requested 'Immanuel b. Shelomoh (whose poetry was so easy and graceful, but whose scriptural interpretation was so pompous and inflated), to explain the book of Canticles to them *in the style of R. Mosheh Ibn Tibbon, only a little more minutely!* (Comp. this Catalogue, p. 43.) Yet, apart from the fact that this commentary is full of absurdities (can any one imagine this lovely and peerless idyll being made to represent the hard and grinding metaphysical speculations of the Stagirite?), not only is the reader left in doubt, but the author himself is confessedly undecided, which of the various metaphysical ideas or terms a given verse or word may mean. Hence the continual recurrence of such phrases as: 'ואיל', 'או אמר', 'או גם', 'או אפשר', 'או לא', &c.

(b) The references to the authorities and works quoted<sup>1</sup> here will be found of some interest. They are as follows:

- (1) The "divine" Socrates (leaf פ"י verso).
- (2) Aristotle (passim).
- (3) בעל ספר יצירה (p. 7).

yahu b. Eli'ezer works up the passage in quite an independent way of his own; so that R. Hillel cannot have taken it from either of these.)

<sup>1</sup> It is not the least of our anonymous editor's many faults, that he counts by *pages*, in Arabic numbering from 1 to 14 (Introduction and part of commentary); and then proceeds to count by *leaves*, in Hebrew from 8 to 26. This process makes his book very troublesome to quote.

(4) **החכם**, meaning sometimes King Solomon, sometimes Aristotle, and sometimes a Talmud-teacher (passim).

(5) **רבותינו** (5) the teachers of Talmud and Midrash (passim).

(6) The Talmud, by quoting various Massikhtoth, or various Peraqim of them, as: בפרק אין עמלין יבמותו (leaf **ח recto**), בפרק אין עמדין (leaf **ח recto**), בפרק המפלת (leaf **ב' נ' verso**).

(7) **אללה** שמות רבה (passim); בראשית רבה (leaf **ד recto**).

(8) (8) **ילמודנו** on *all* the books of the Pentateuch (passim). Once also (leaf **recto**), במודרש שיר השירים בילמודנו (leaf **recto**), which ought perhaps to be **ובילמודנו**.

(9) מסורי התפלות (10) (passim). (p. 11). מדרש חזית

(11) הגוץאים (p. 12; leaf **ח recto**).

(12) הפילוסופים (p. 14). (13) (passim). יש מפרשין

(14) המשורר (not David; p. 7).

(15) וכן אמר (the poet; leaf **ט recto**).

(16) וכותב אחריו בן (perhaps a mistake for p. 10). וכותב אחר

(17) אלפראבי also, הטלות הנמצאות אבןוצר (pp. 9, 12, and leaf **ט verso**).

(18) יונה ר' יונה and בן גנאה (leaves **ב' נ' recto, י' נ' verso**).

(19) אברהם בן עזרא (leaf **ח recto**; this explanation however belongs not to Ibn Ezra, but to R. Se'adyah Gaon) (leaf **ט recto**).

(20) בן ריש (p. 10).

(21) הרב המורה, הרב המורה, mostly, however, simply (passim).

(22) R. David Qimchi (leaf **י' נ' recto**).

(23) שמיאל בן יהודה (passim); once (p. 6) אבא מורי (leaf **ב' נ' recto**).

(24) (i.e. R. Ya'aqob b. Abbamari b. Shime'on b. Anatolio, the author of the *Malmad*, whose sister was apparently the wife of R. Shemuel Ibn Tibbon, so that R. Ya'aqob was married to his own niece; pp. 11, 14, and leaves **recto**, **ב' נ' recto**).

(25) The author's own works (or parts of works): (a) the commentary on Genesis (leaves **ח recto**, **ב' נ' recto**); (b) the שער שבעה שבועות (p. 13); (c) שער ספירת העומר (leaf **ג' נ' verso**); (d) שער החנוכה (leaves **ד recto**, **ב' נ' recto**); (e) שער הנן (leaf **ט recto**, **ב' נ' recto**).

(c) But the chief value of this work lies in the unusual terms to be found in it; that is, either entirely new words and phrases, or common words and phrases used here in a new sense. The following (which struck us as such at a cursory glance, so that we will not guarantee all of them) may serve as specimens.

ואולם (for ואמרו... אולם) (2) **אמצעי** (for איש הבנים) (1) **אולי** &c.; p. 11). (3) **טובות** (for מדרות טובות, but see פסקתא טבות) (3) **טובות** (for virtues, commonly פסקתא Pisqa, ותאמר ציון recto). (4) **המתוגנדים** (for the, even with our author, otherwise usual **ההפליכים**; p. 14). (5) **שב אל...** (for the, even with our author, otherwise usual **עטוף על** leaves ב"ג recto twice, ב"ג recto). (6) ... **אצל** (perhaps after the **Moreh**; p. 9). (7) **רעות** (for vices, commonly מדרות מגנות, מדרות רעות &c., but see Jer. iii. 5, and פסקתא ג"ג recto). (8) **rik** (in the sense of 'but on the contrary'; although this expression may belong to the author's father; p. 9). (9) **לשין שניות** (for pairs of things, commonly רבבי הזוגי &c.; pp. 13, 14). (10) We may on this occasion mention that there are also two Le'azim to be found, on leaves 'verso' שושנה פרח אחר (א"ו למלוחה) ט"ז recto ופה שיש לו ששה עליים והוא הנקרה לזר' ו' (ושורתו שקורין טוללאט).

(ii) *On this MS. of this Commentary in particular.* Apart from the defects arising from loss of leaves, the fragment of this commentary which remains is enough to show that it must have been copied from a faulty and defective<sup>1</sup> MS.; and that the Introduction (פתיחה), which is to be found in the printed edition, can never have existed here. Some passages, however, which had been omitted, were afterwards supplied in the margin by the original scribe. Nevertheless, with all these drawbacks, this MS. is not without value, as it is certainly one of the oldest copies of this commentary existing.

אנרות ר' זרחה ל' יהודה על שני מואמרים ממורה הנבוכים ופרש על  
אייה פרקים מספר זהה ל' זרחה הנזכר]

LETTERS OF R. ZERACHYAH TO R. YEHUDAH ON TWO MATTERS IN CONNEXION WITH THE MOREH; TOGETHER WITH FOUR EXTRACTS FROM A COMMENTARY ON THAT WORK BY THE SAME AUTHOR.

<sup>1</sup> Leaf 19<sup>b</sup> (on v. 7; printed ed. leaf 19<sup>b</sup> recto, line 25) the scribe has: אני הכותב מצחתי כך כתוב מהעתק מההילה (מה咍ת) השורה של מעלה הנקרה בשבר ונ"ל (ונראה לי) שהירה טעה בספר ואני מזכיר מקום לתקנו throws no light on this supposed deficiency, as the word שאוריה is there immediately followed by נ"ו רבתיו נ"ו, even as it is here followed, after the Note just given, by the equivalent גאמ' ר"ל.

This article corresponds to Nos. (6) to (10) of the Table of contents given before on p. 227, Note 2. It will be convenient to notice the contents here in accordance with that Table, identifying the matter, even where now lost, with the corresponding passages in MS. Add. 1235, lately belonging to Carmoly (No. 39 in the sale Catalogue of his MSS. and frequently referred to in connexion with R. Zerachyah, in the *Otzar Nechmad* II., Frankel's *Monatsschrift* v. and Steinschneider's *Hammazkir* IV., &c.).

(1) *Letters to R. Yehudah.*

Of these explanations of the Moreh (which take here the form of letters in answer to R. Yehudah's questions), as they are found in MS. Add. 1235, only two seem ever to have existed in this MS. They are numbered (6) in the Table of contents, and formerly occupied leaves 32<sup>b</sup>—40<sup>a</sup>.

(a) On the *עתה*; a mere fragment.

Begins (36<sup>a</sup>):

שהעתה נחלה יהיה חלק מן הומן ואין ראוי לקרוא עתה ...

Ends (36<sup>b</sup>):

על (אל) תה הרים ומחרות לפתחות (לתפוח) ...

This will be found in MS. Add. 1235 from leaf 86<sup>b</sup>, line 17, to leaf 88<sup>a</sup>, line 14. Any remarks called for by this and the following explanations by R. Zerachyah will find a more appropriate place in our description of that MS. in the fifth Section of this Catalogue.

(b) On Job, Satan, and the sons of God.

This piece, which now no longer exists here, must have been identical with the corresponding passage in MS. Add. 1235, from leaf 92<sup>a</sup>, line 19 (שָׁבֵל כּוֹנוֹת אֶחָת וְעַנֵּי), אֶמְנָם אֲחֵי וּמֹשֵׁב רֹוחֵי ... (אֶחָד).

(2) *Four extracts from a commentary on the Moreh.*

(a) On Part III. Perek 22. This extract, which now no longer exists here, is numbered (7) in the Table of contents. It extended from leaf 40<sup>b</sup> to 41<sup>b</sup>, and must have been identical with the passage to be found in MS. Add. 1235, from leaf 97<sup>a</sup>, line 1 (...), פרק כ"ב בחלק השלישי פ" עני כוונת איוב (...), השכליים הנפרדים (ה). It will be observed that in the Table of contents it is called II. 22, not III. 22; but an examination of the Moreh shows at once, that, while II. 22, treating on cause and effect, &c., as introductory to the proof that the world was created out of nothing, would be here quite irrelevant, III. 22, which treats on Job, &c., is akin to the matter immediately preceding. Besides which, MS. Add. 1235 (which will be admitted to stand in some, if not close, relation to this our MS.) gives us on II. 22 nothing at all.

(b) Introductory remarks on the Metaphysics of Aristotle. This also does not now exist here. It is numbered in the Table of contents (8) and extended from leaf 42<sup>a</sup> to 42<sup>b</sup>. At first sight it might seem strange how this piece should have found a place in connexion with the Moreh; but, when it is remembered that the Moreh is founded on Aristotle's philosophy in general and on his Metaphysics in particular, the strangeness disappears. The phrase **מספר האלחות** looks as if it meant a mere translation of Aristotle's own introductory remarks to the Metaphysics; but, apart from the fact, that these could not have been compressed into two pages of our MS. (were they even those of the first chapter of the first book only), it is observable that the index-writer uses the preposition **ב** to signify *concerning*, *on*, *in reference to*, &c.; and so he appears to use the equivalent prepositional particle **ב** here in a similar sense. It is just possible that this may be the passage which is found in MS. Add. 1235 occupying much the same space. It there begins (leaf 136<sup>b</sup>, line 23): **בתוכו בספר מה שאחר הطبع** ... **והוא הנקר אצמיה או הכרה בהתחלהו**, and ends (leaf 137<sup>a</sup>, line 23): **„ אמר בקדמה ויקחום ... ואחל מה שציריך לבאר בפרקיהם ...** Otherwise there seems to be no trace of it to be found in MS. Add. 1235, or other MSS. containing R. Zerachyah's works.

(c) On the introduction to the Moreh.

This again is lost from our MS. It is numbered (9) in the Table of contents; and extended from leaf 43<sup>b</sup> to 45<sup>a</sup>. It was unquestionably identical with what is to be found in MS. Add. 1235, from leaf 1<sup>b</sup>, line 22 (**ואהיל מה שציריך לבאר בפרקיהם ... אמר בקדמה ויקחום ...**).

(d) On certain Peraqim of Part I of the Moreh.

A considerable portion of this still remains. It is numbered (10) in the Table of contents, and originally extended from 45<sup>b</sup> to 56<sup>a</sup>. It is impossible to say what Peraqim were dealt with on the now missing leaves 45 to 48.

(a) On Perek 36.

Begins abruptly (leaf 49<sup>a</sup>):

**שנהגנגל חזי בדור ...**

Ends (leaf 49<sup>a</sup>):

**... שזולתו יהיה נuber.**

This is to be found in MS. Add. 1235, leaf 32<sup>a</sup>, line 15, to leaf 32<sup>a</sup>, line 20.

(b) On Perek 46.

Begins (leaf 49<sup>a</sup>):

**פרק מ"ו אמר בו והנה אמרו חז"ל מאמר כולל דוחה לכל מה שמראים אותו** (אותו) **אל הספורים הנשיימים כולם אשר ישיגום הנביים ר"ל** **באל הספורים** **הנשיימים מה שהכתוב מספר ...**

Ends (leaf 50<sup>a</sup>):

... הם עניינים נבראים וכיוצא בזהו מה שוכר ב' אלו הפרקים כלם זה הפרק אשר אנחנו בו ובפרק ס"ה ובשאר המקומות שבפרק המורה.

In the corresponding place in MS. Add. 1235 (leaf 37<sup>b</sup>) an explanation of Perek 46 is to be found, which resembles the present in substance, though differing from it considerably in diction. At the same time, at the very end of that MS. (leaf 137, line 23, to leaf 138<sup>a</sup>), a second explanation of the same Perek is given, which corresponds to the present more closely, though not word for word. We have found reason to believe that R. Zera-chyah composed *two* commentaries on the Moreh (see our description of MS. Add. 1235 below). It is therefore probable that these two explanations of this Perek represent the two different commentaries.

(γ) On Peraqim 51, 52.

Begins (leaf 50<sup>a</sup>):

פרק נ"א. אמר בו זה עניין המקורה מוחבר אל מה שיתחייב... פ"י המחבר רצה בעניין זה לבאר שאחדות הבודא ית' הוא אחדות פשוט...

Breaks off (leaf 55<sup>b</sup>):

...או תהיה שבך לבורא

The explanations of these two Peraqim are to be found almost word for word in MS. Add. 1235, leaves 43<sup>b</sup>—51<sup>a</sup>. Though leaf 56 is now missing, it is evident, from the way the scribe has written leaf 55<sup>b</sup>, that he was drawing his work to a close, and as a matter of fact only six lines are needed to finish the explanation of this Perek.

The scribe was R. Shabbethai Bilbao (בלבוי); see No. 35 of this Catalogue), who seems to have executed the MS. for himself, as he was a dabbler not merely in poetry and Qabbalah, but also in religious philosophy.

Subsequent owners were:

- (1) The before-mentioned Ibn Tarshish (see this Catalogue, p. 60), who has left his mark of ownership on leaves 17<sup>b</sup>, 18<sup>a</sup> and 19<sup>a</sup>.
- (2) An oriental Karaite of the xvth century (early), who has a few emendations on the inner and outer margins of leaf 19<sup>a</sup>.
- (3) R. Shelomoh, the index-writer, who has only left his mark by writing on leaf 22<sup>a</sup>, &c. the running title *שיר השירים*.

For other owners again see our description of No. 35 above.

The state of this MS. is very bad, for, in addition to the (wholly or partly) missing leaves, it must be added, that this copy has suffered from damp, as well as from wax (or some such substance), which had been poured on it in a liquid state.

[Library-mark, Add. 377. 1; bought in 1867 from H. Lipschütz.]

## No. 71.

Parchment, in quarto,  $9\frac{1}{2}$  in.  $\times$   $7\frac{3}{8}$  in.; 50 leaves, 5-sheet quires, 27 lines; Greek Ashkenazic handwriting of the xivth century.

[פְּרוּשִׁים עַל שִׁיר הַשִּׁירִים לְרַב אַבְרָהָם הַלְוִי, עַל רֹות. שִׁיר הַשִּׁירִים וּקְהַלָּת לְרַשְׁיָה, עַל אַיִּה לְרַב יוֹסֵף קָרָא, וּלְעַל אַסְתָּר לְפָלוֹנִי אַלְמָנוֹן]

Commentaries on CANTICLES by R. Abraham Hallevi, on RUTH, CANTICLES and ECCLESIASTES by Rashi, on LAMENTATIONS by R. Yoseph קָרָא, and on ESTHER by an anonymous author.

Leaf 1<sup>a</sup>, *Introduction to Canticles*; 1<sup>b</sup>, *Commentary on the same book*; 22<sup>a</sup>, *Commentary on Ruth*; 25<sup>a</sup>, *Introduction to Canticles*; 25<sup>b</sup>, *Commentary on the same book*; 34<sup>b</sup>, *Commentary on Ecclesiastes*; 44<sup>a</sup>, *Commentary on Lamentations*; 48<sup>a</sup>, *Commentary on Esther*; 50<sup>b</sup>, blank.

1. **פְּרוּשׁ עַל שִׁיר הַשִּׁירִים לְרַב אַבְרָהָם בֶּן יִצְחָק הַלְוִי** [1].

COMMENTARY ON CANTICLES BY R. ABRAHAM B. YITZCHAQ HALLEVI (DON ABRAHAM HALLEVİ, TAMAKH).

Introduction begins (leaf 1<sup>a</sup>):

אמֵר אַבְרָהָם הַלְוִי בֶּן יִצְחָק תִּמְךָ אָמֵן הַחֲכָם אֶל תַּתְהֹדר לִפְנֵי מֶלֶךְ...

Commentary begins (leaf 1<sup>b</sup>):

שִׁיר הַשִּׁירִים אֲשֶׁר לְשָׁלְמָה. כִּבְרַ קְרָמָנוּ שְׁהַסְּפָר הַזֶּה חָבְרוּ הַמֶּלֶךְ שָׁלְמָה עֲדָה ...

Ends (leaf 22<sup>a</sup>):

... וּבְחַרְמָתָה הַשְּׂמָאָל וְהַיּוֹמִין, וַיַּגְעָנוּ לְקַץ הַיּוֹמִין. אָמֵן אָמֵן וְהַפְּרוּשׁ נִשְׁלָם שְׁבַת לְבּוֹרָא אָרֶן עַולְמִים ...

This commentary has been printed twice (both times with the sacred text: Sabionetta, 1558, 16mo. [not 24mo. as Steinschneider, nor 32mo. as Zedner]; Prag, 1611, 8vo.). We will therefore on the whole confine ourselves to the MS. before us, making only such additional remarks as are absolutely necessary, either for rectifying the misstatements current

<sup>1</sup> This phrase, unlike those at the commencement and end of the five following commentaries (see later), belongs probably to the author himself.

with respect to our author, his age, &c., or supplementing a few omissions as regards the nature of this book.

(i) *On the author, &c.* Our R. Abraham b. Yitzchaq Hallevi cannot be the celebrated Provençal poet, of whom Steinschneider (*Bodl. Catal.* p. 693) speaks as having composed this work in 1380 and dying in 1393, seeing that the author of this work does not write as a great poet would (compare especially the rhymes at the end). Still less can he be the Don Abraham of Gerona, who wrote in 1400. He is, however, no doubt a man of an earlier date, and ought perhaps to be identified with the R. Abraham b. Yitzchaq Hallevi, who lived at Jerusalem (Zunz, *Literaturgesch. d. synag. Poesie*, p. 512), and who, though not a great poet, was a poetaster. What his original home exactly was it is difficult to say, as the Le'azim are not quite clear<sup>1</sup>. The work before us must have been composed, at the latest, towards the middle of the xvth century, as this MS. cannot be much after that date (see our description of MS. Add. 378. 1 in the third Section of this Catalogue). Respecting the תְּמִימָה, which is found at least as early as the eighth century<sup>2</sup> and which signifies תְּהִיה מְנוּחָה בְּבוֹד (compare Zunz, *Gesch. u. Lit.* p. 457), it ought to be remarked, that it is not altogether impossible that such a formula may have become in the course of time a family-name. (See Index of Abbreviations at the end of this Catalogue.)

(ii) *Supplements.* (1) The fact of our author not being a great poet did not, however, prevent him from writing a commentary of some merit, which is the more to be appreciated when we take into consideration the age he lived in. Like the rest of the school of Maimonides, to which he apparently belonged (although he seems to have been infinitely better in every respect than the majority of the men constituting it), he sees in everything, but especially in Canticles, an open and a hidden meaning (אָנְגָלָה and אָנְסָחָר), of which the latter was not a mystical or cabbalistical, but a philosophical signification. (2) Though this work distinctly names only Aristotle, Rashi, Maimonides and Nachmanides, its literature betrays, in the philosophical explanations, that the author knew the works of Ibn עֲקָנִין (or עֲבָנִין), Mosheh Ibn Tibbon, Immanuel b. Shelomoh, Ibn Kaspi and others, and, in the mystical explanations, those of R. Tobiyyahu b. Eli'ezer, and others (see leaves 2<sup>b</sup>, 4<sup>b</sup>, 5<sup>b</sup>, &c.). (3) The author modestly acknowledges that he invented very little, and that the greater portion, if not all, of this work was due to predecessors. (4) Of all the curiosities which we find in this book, one exceeds everything else, i.e. the author's naïve confession (on vi. 8), that though the hidden meaning of the numbers 60 and 80 was known to him, the open meaning of them was not!

<sup>1</sup> The seven Le'azim are these: (1) רְהִיּוֹתָן = קְבִירָןְגָשׁ; (2) רְהִיּוֹתָן = רְזָשָׁא; (3) תְּרִשְׁישׁ = שְׁפִילִי; (4) וְשְׁבָלָה = פְּלִירָה; (5) לְצָמָתָךְ = קְרִין; (6) שְׁוִישָׁנָתָךְ = לְרִי; and (7) חְבָר = רְפִיק (leaf 19<sup>b</sup>). Some of them look French and some Provençal. The last is Arabic.

<sup>2</sup> See הלְבָנִין, III., p. 63, &c.

(5) The terms constantly occurring in this book are: נסתר and נגלה and קצת' את קצת' (see Ibn Kaspi on Lam. ii. 11, and compare this Catalogue, p. 210). (6) For the better understanding of the commentary the sacred text accompanies it in full. This is evidently the author's own arrangement, and this description ought perhaps with more propriety to have found a place in the preceding section of this Catalogue.

2. פרוש על רות לרבענו שלמה בן יצחק הצעפתי]

COMMENTARY ON RUTH BY R. SHELOMOH B. YITZCHAQ OF TROYES (RASHI, R. SALOMO ISACIDES<sup>1</sup>).

Begins (leaf 22<sup>a</sup>):

ויהי ביום שפט השופטים ויהי רעב. זה הרעב היה אחד מי רעבונים שנגנוו בעולם ולמה הוווקק הרעב לבוא באוטו הדור לפני שהוו ישראלי רשעים ומה שהיה (שהו) השופטים וראים לעשות להם. היו הם עושים לשופטים. לך נאמ' שפט השופטים. על כי התחילה לשפט בשופטים. וזה אחד מן חמישה ויהי ביום שפטם לצער. לפני מלוך שאול שהוו הדורות מתפרנסין...

Ends (25<sup>a</sup>):

...שנ' ותורת חסר על לשונה ונינהה בשבעות חסלה פרוש רות

It need hardly be said that Rashi's commentary on Ruth has been printed times without number. But the MS. before us, while it has all that is in the editions, contains a great deal of additional matter, as may be gathered even from the beginning and end given above; but the body of this commentary is equally fruitful in new matter. This new matter has all the appearance of being genuine, although we must, of course, be very cautious with respect to the works of an author whose writings have been so much worked upon in early as well as later times, by learned and semi-learned (תלמידים טוענים). The additions at the end are also to be found in the Naples edition of 1486, and bear some resemblance to the corresponding passage of R. Tobiyyahu b. Eli'ezer on Ruth<sup>2</sup>; a matter of no wonder, seeing that both writers drew from one common source, the Midrashim. It ought to be known however, that the לכה טוב on the Megilloth has, at some period, been supplemented by, or from, Rashi, as will be shown in our description of the copy of that work in this Library (MS. Add. 378. 1, below).

3. פרוש על שיר השירים [ לרבענו שלמה בן יצחק הצעפתי]

<sup>1</sup> The רשי in stands for יצחק not ירחי; but in spite of the protest of Zunz and other scholars the name ירחי is still constantly used by less careful writers.

<sup>2</sup> Compare Berliner, *Magazin* i. No. 14, where this point is noticed. While, however Berliner corrects Steinschneider's mistake of Marcheshwan for Tishri, he himself erroneously makes the year 1487 instead of 1486.

COMMENTARY ON CANTICLES BY R. SHELOMOH B. YITZCHAQ OF TROYES  
(RASHI, R. SALOMO ISACIDES).

Introduction begins (leaf 25<sup>a</sup>):

בעורת אל אלים נכתב פירוי שיר השירים<sup>1</sup>  
אתה דבר אלהים שתים זו שמענו מקרא אחד יוצא לכמה מעמים ...

Commentary begins (leaf 25<sup>a</sup>):

שיר השירים אשר לשלמה. שננו רבותי כל שלמה האמור בשיר השירים  
קדוש ...

Ends leaf (35<sup>b</sup>):

... והוא הר המורה ובית המקרא שיבנה במחורה בימינו אמן ...

Both introduction and commentary are on the whole here what they are in the printed editions. But there is one passage, which cannot be passed over without notice, since, whatever its origin may be, it is here written quite as part of the text. It runs thus (on i. 4; leaf 25<sup>b</sup>): וראיתי כתוב בשם ר' יהודיה אחוי<sup>(1)</sup> נ"ו (נתריה רחמנא ופרקיה) משכני במו משכני נתן דונם תנתנו נצאן מאכל והוא נתנו. וכן זה משכני אחרון במדבר ... It is at least enough to show how desirable it is that some scholar should begin to do for Rashi's other commentaries what Berliner has already done with so much success for his commentary on the Pentateuch (comp. this Catalogue, pp. 50, 128).

4. פירוש [על] קהלה [לרבנו שלמה בן יצחק הצרפתי]

COMMENTARY ON ECCLESIASTES BY R. SHELOMOH B. YITZCHAQ OF TROYES  
(RASHI, R. SALOMO ISACIDES).

Begins (leaf 34<sup>b</sup>):

פירוש של קהלה  
דברי קהלה כל מקום שנ' דברי תוכחות ...

Ends (leaf 44<sup>a</sup>):

... לנונו צדקה לעני בפרהסיא סוף דבר הכל נשמעו נשלם פירוש קוהלה

Except for variations in the turn of expressions here and there, this is identical with the text as found in the printed editions.

5. פירוש [על] איכה [לרי יוספ' בן שמעון קרא הצרפתי]

COMMENTARY ON LAMENTATIONS BY R. YOSEPH B. SHIME'ON OF  
NORTHERN FRANCE.

Begins (leaf 44<sup>a</sup>):

זו פירוש איכה  
איכה ישבה בבד העיר רבתי עם העיר שהיתה לשעבר ...

<sup>1</sup> This phrase belongs, no doubt, to the copyist.

Ends (leaf 48<sup>a</sup>):

... הָוָא שִׁיאַסְדָּ רְבִינוּ גְּרִשּׁוּם דְּשָׁוּ בּוּ שְׁוּלִים תְּחִרְשָׁ לְמִשְׁאָוֹתָהָן הַשְּׁיבָנוּ יַיְלָקָן  
וְנוּ. נְשָׁלָם פְּרִוּשׁ אַיְכָה.

This commentary has been printed twice; as anonymous in the Naples Bible (Hagiographa) of 1486; and with the author's name in the דברי חכמים (Metz, 1849, 8vo.). Our MS. is superior in some points to both editions, but agrees more with the modern one, especially in respect to the Le'azim, of which the Naples edition has but two, and those Italian and peculiar to itself. Extracts from this commentary, contained in a Hamburg MS. (Cod. Hebr. 32), have been printed by the indefatigable Jellinek under the title פְּרִוּשִׁים עַל אַסְתָּר רֹות וְאַכְּה (Leipzig, 1855, 8vo.). Although the editor was unable to verify the authorship of many of these extracts, yet his scientific instinct led him to suggest the real author; see his Footnote on p. vii of the above work. It is not to be wondered at that he failed to decipher the Le'azim, which are there given in a very corrupt state, as may be seen from our MS., which though not quite correct, is yet much more so than any of the copies we have seen. From iv. 8 it might appear as if our author knew Greek; but the reference to a Greek equivalent may perhaps be an interpolation of the scribe, whom we know to have been a Greek.

פְּרִוּשׁ [עַל] אַסְתָּר [לְחַכְמָם צְרָפְתִי פָלוֹן אַלְמָנוֹן]. 6.

COMMENTARY ON ESTHER BY AN ANONYMOUS RABBI OF NORTHERN FRANCE.

Begins (leaf 48<sup>a</sup>):

זָהוּ פְּרִוּשׁ מְגִילַת אַסְתָּר  
וַיְהִי בִּימֵי אֲחַשְׁוֹרֹוֹשׁ וְנוּ כְּשַׁבְתַּת הַמֶּלֶךְ אֲחַשְׁרוֹוֹשׁ כְּשַׁנְתִיְשָׁב בְּמִלְכָוֹתָו  
שְׁרָאָה שְׁנַתְקִיְמָה מִלְכָוֹתָו בְּדַיְוָה דְחַיְינָה בְּשַׁנָּתָה שְׁלִשָּׁה שְׁכָבָר הַוּזָק וּבְתוֹתָה  
בְּמִלְכָוֹת ...

Ends (leaf 50<sup>a</sup>):

... וְתַכְתּוֹב אַסְתָּר וְנוּ אֶת כָּל תְּוֹקֵפָה חֻזָּק כָּלּוֹמָד כָּל כָּח וְחִזּוֹק שְׁהָיו יְבָלוֹן  
מְרַדְבִּי וְאַסְתָּר לְקִיּוֹם יְמִי הַפּוֹרִים עַשׂוּ  
נְשָׁלָם פְּרִוּשׁ מְגִילַת אַסְתָּר שְׁבָח לְאָלָי יְשָׁב סָתָר חֻזָּק וְנַתְחֹזֵק

Although by an anonymous author, and although no Le'azim are to be found in it, there can be little doubt, that this commentary is the work of a North French Rabbi, of the age immediately succeeding that of Rashi. It is of very great value. It is not printed, but is by no means unique. It is identical with two MSS. at Florence<sup>1</sup> (see Biscioni, 8vo. edition, pp. 347

<sup>1</sup> In fact these five commentaries on the Five Rolls appear to be identical with the five which occur as Nos. xiii—xvii in the second Florence MS. referred to in the text. Nos. xiii and xv, there anonymous, are by Rashi. No. xvi, there anonymous, is by R. Yoseph קְרָא.

and 367), and with one in the Bodleian (Opp. Add. 4to., 52). It certainly deserves to be edited.

The scribe's name was probably Nathan or some other commencing with נ, as may be seen from leaf 48<sup>a</sup>, &c. He generally fills up the vacant spaces of the lines with the first letter, or letters, of the first word of the next line. Our scribe is in the habit of making a pious ejaculation, either **הָשׁ יְשִׁמְרֵנוּ מִכֶּל רֹעֶה אָמֵן וַיְשִׁמְחֵנוּ וַיְחִיֵּנוּ וַיְקִיְּמֵנוּ**, or **הָשׁ יְשִׁמְרֵנוּ מִכֶּל רֹעֶה אָמֵן וַיְשִׁמְחֵנוּ וַיְחִיֵּנוּ וַיְקִיְּמֵנוּ**, whenever an unpropitiatory phrase occurs in the text of his author; compare this Catalogue, p. 226 above.

Of owners we can trace here:

(1) The anonymous scribe of MS. Add. 378. 1, who copied that MS. in the year 1361. He has written on leaf 50<sup>b</sup> in square Sephardic character of great beauty the following sentiment: **אֶצְלָחַ חַפֵּץ נָזֵר הַשָּׁם טֹוב מִכְסָפָק קְנִין דָעַת**.

(2) An anonymous Ashkenazi of about the xv—xvith century has left his mark on this MS. by an emendation on leaf 22<sup>a</sup>, outer margin.

(3) Another anonymous owner, whose date cannot be determined, has re-inked the MS. in various places, where the ink had sprung off (see later).

(4) One Nethaneel b. Shabbethai of Norcia, who has made the following entry on the last leaf: **לְעוֹלָם יְבָחוּב (אָדָם) שָׁמוֹ עַל סְפָרוֹ פָּנִים יְבוֹא אֶחָד מִן חִשּׁוֹק וַיֹּאמֶר זֶה הַסְּפָר שְׁלִי הוּא לְכָן כִּתְבָּהּ אֶת שְׁמֵי פָה. שְׁלִי נָתַנְנָא בְּכַמְמָא שְׁבָתִי מִנוֹרָצִי זֶלְהָה**. He must have died in or about 1524. See our description of MS. Add. 378. 1 in the third Section of this Catalogue; where other owners of this MS. will be mentioned.

On leaves 49<sup>b</sup> and 50<sup>a</sup> are the entries of two censors: on the former that of 'Dominico Gerosolomitano 1595' and on the latter that of 'Gir. Dominico Garrett(o) 1607.'

The state of the MS. is excellent, except some parts of the smooth side of the parchment, where the ink has sprung off.

[Library mark, Add. 378. 2; bought in 1867 from H. Lipschütz.]

## No. 72.

Paper, in quarto, 8½ in. × 5½ in.; 48 leaves, 8-sheet quires, 22 lines; Rabbinic character, Sephardic handwriting of the XIVth century.

**בָּאָר [עַל דְּנִיאָל לְרִי לְוִי בֶּן גְּרַשְׁמָ תֹּושֵׁב פְּרוּבִינְצָה]**

16

Commentary on DANIEL, by R. Levi b. Gershom<sup>1</sup> of Provence (Ralbag, Gersonides, Leon de Bagnols).

1<sup>a</sup>, blank; 1<sup>b</sup>, *Text*; 44—48 (44, 47, 48, cut out) blank.

Introduction runs thus (leaf 1<sup>b</sup>):

בשם אל חי

אמר לוי בן גרשום אחר התהלה לאל והשאלה ממן להישיר לפניו דרכו (דרכנו)  
ראינו לבאר דבריו זה הספר כי נבכו בו כל אשר לפניו ולזה נאריך בביורו  
ונספר התועלות המגניות ממן כמנהנו

Commentary begins (*Ibid.*):

בשנת שלש למלכות יוחיקם גוי עד בלשצ' מלכא ר'ל אחר שעברו שלש  
שנים למלכות יוחיקם ונכנסה השנה הרביעית . . .

Ends (leaf 43<sup>b</sup>):

...יתברך ויתעלה יוצר הכל אשר גלה לנו סודת... והנה היתה השלמת הביאור  
זהה בירח אדר שני של שנת תשעים ושמונה לפרט האלף הששי והטהלה  
לאל אשר עזרנו ברוחמיו ונודל חסדיו, יהי שמו מברוך ומורום על כל ברכה  
ותהלה אמן אמן...

This commentary having been repeatedly printed<sup>2</sup> we may confine ourselves to the MS. before us as such; and this is of very high value for the following reasons:

(1) It is not merely one of the oldest, but possibly the very oldest, now extant, of this commentary, which was only composed in 1338.

(2) It is not merely fuller<sup>3</sup> than the editions, but the text also contains readings superior to those found in these editions<sup>4</sup>.

<sup>1</sup> Not Gershon as commonly written.

<sup>2</sup> A word may be said here of the first edition (from which the other editions seem to be a mere reprint). Although executed with the very same type, with which the first edition of Nachmanides' Pentateuch-commentary was printed, it was not printed, as is stated in *Jüdische Typographie*, &c. (Ersch u. Gruber's *Encyk.* II. 27, p. 35, Note 15) by the three workmen (partners?), 'Obadyah Menassheh and Binyamin of Rome (comp. this Catalogue, p. 167, Note 4), but either by one of them alone, or by a successor to them all, as may be seen from the use of the singular number in the phrase which occurs in the printer's postscript to the first edition of Ralbag's commentary on Daniel (...חלי הmortuorum). It was, however, probably printed after Nachmanides' commentary had been published, as that author's phrases at the end of Deuteronomy are almost literally imitated here by the printer.

<sup>3</sup> See, for example, the Introduction (1<sup>b</sup>), on ii. 5 (5<sup>a</sup>), &c.

<sup>4</sup> Of these readings we will only mention one, viz. בְּנֵי הָבָעֵד, which formula is regularly to be found here, wherever בְּנֵי הָבָעֵד is to be found in the printed editions. Now, בְּנֵי הָבָעֵד is, no doubt, the formula used by the author originally here, just as it is used by him in his Pentateuch-commentary, which he finished and perhaps altogether composed in the same year as this commentary (1338). For the expression בְּנֵי הָבָעֵד itself compare this Catalogue, p. 169.

The scribe's name appears to have been Zekharyah or some other beginning with ז, as may be seen from leaves 25<sup>a</sup> and 36<sup>c</sup>, where this letter is put at the *commencement* of 10 consecutive lines in one case and 4 in the other, without any connexion with the matter on the lines adjoining them (see *Excursus I*). He was apparently trained in Africa, if not a native of that part of the world; but, at all events, an Arabic-speaking Sephardi, as may be seen from his writing אלסכנדר, &c.

As regards owners, they form a goodly company; yet, except the original owner perhaps, they all lived in Italy, in one part or other.

(1) The oldest owner, who is anonymous and for whom the MS. was probably executed, belongs to the xvth century. The mark he has left in this MS. is of considerable value. He wrote on the margins, in Rabbinic Sephardic, numerous corrections and suggestions, mostly preceded by the letter נ (which, no doubt, stands for ניוק). They are in most cases much to the point.

(2) The next owner is also a Sephardi, and his writing is also in Rabbinic character. He belongs to the xiv—xvth century, and his name, בִּנְדִּיט בָּנָת, occurs twice on leaf 1<sup>a</sup>. He was probably an ancestor, certainly a relation, of the Physician Abraham b. Shelomoh, בָּנָת, who was connected with the Hebrew press, which existed at Mantua from 1476 to 1480.

(3) A third owner, an anonymous Sephardi of the xvth century, wrote in Rabbinic on leaf 11<sup>a</sup>, outer margin.

(4, 5) Abraham(?) b. Eli'ezer of Pisa, from whom(?) the MS. passed into the hands of ..... b. David of Forli(?), both evidently Italians of the latter half of the xvth century. The actual names of both owners are lost, owing to the state of the MS., where the entry occurs (leaf 1<sup>b</sup>). Whichever of the two writes the entry, writes an elegant Italian current hand. The MS. seems never to have left Italy from the time of these owners till a few years ago.

(6) Another (anonymous) Italian owner of the xv—xvith century wrote on leaf 1<sup>a</sup> פִּי דָנִיאֵל לְלִי בְּגַבְנִיר. To this owner belong also several corrections, which are to be found between the lines of the text. He wrote in mixed (Rabbinic and current) character, and his hand is easily identified by the yellowish red ink with which he writes.

(7) Another anonymous Italian owner wrote a marginal note in mixed character; it is to be found on leaf 41<sup>b</sup>. He apparently belongs to the xvi—xvith century.

(8) Another anonymous owner of the xvith century left his mark by writing in Italian Sephardic (imitation) on leaf 46<sup>a</sup> the four words פִּירֹוּשׁ עַל דָנִיאֵל חַרְלָבָן.

the phrase in three wholly independent MSS., we have no reasonable ground for condemning it as a corrupt reading; an argument which we should be slow to resort to at any time. Otherwise, but for it having been written out in full elsewhere, we might perhaps have suggested the solution, or **אָבִי אָשָׁתִי**, or **אָדָוִנִי אָלוֹפִי**, as R. Levi Hakkohen may have been the author's maternal grandfather or his brother-in-law for aught we know.

Page 136. No. 49. See **הַמִּכְרֵר**, xv. pp. 15—17; where Steinschneider gives an account of this MS. from an examination of it made before it came to England, though not published till long after our description was printed.

Page 144, lines 8 and 9 from below. The **וַיְנַחְוּ** in **וְשַׁלְּחָנָה** may also mean referring to the persons and not to peace.

Page 148, line 9. The missing fourth commentary cut out of this MS. has been lately brought to England, since the passage in the text was printed, and is now in the Bodleian Library (Opp. Add. 4to. 134).

Page 154, Note 2. We have since found, that this passage, as well as the one in which R. Yoseph Qimchi is quoted above, have been simply copied there by Ibn Mayor from the Parashath **מִשְׁפְּטִים** of the recension of Ibn Matot which is in print (see p. 137 of this Catalogue), where the treatise in question is called **אַלְפָנָא**. Steinschneider (xv. p. 77, Note 2) refers us, on **אַלְפָנָא**, to p. 248 (it is really p. 247) of his Memoir on Al-farabi (St Petersburg, 1869, 4to.); but, full of interesting matter as it is, we find nothing to our purpose on this point. The citations in question, having ceased to be Ibn Mayor's own, do not call for further investigation in this place.

Page 161, Note 2. Compare Gross in Berliner's *Magazin*, I. p. 108, Note 8, who speaks of having seen this relationship asserted by R. El'azar of Worms himself in a MS. commentary on the Prayers (no more precise reference is given) belonging to Baron Gunzbourg of Paris.

Page 176, line 6. The **הַ** may perhaps be the final letter of the scribe's name, as is sometimes the case (see *Excursus I*).

Page 198, Note 1. **כְּבָשְׂתִּין** is generally represented by *Capestan*, or *Capestang*; see, however, Minchath Qenaoth, pp. 172, 173, where in one place it is given **כְּבָשְׂתָּוִין** and in the other **קְשָׁתִין**.

Page 210, Note 1. For the allusion to 'our holy teachers' see also **הַחֹדֶשׁ פְּסָקָתָה**, Pisqa.

END OF VOLUME I.